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YORKSHIRE FOLK-TALK

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YORKSHIRE FOLK-TALK

WITH

*CHARACTERISTICS OF THOSE WHO SPEAK IT
IN THE NORTH AND EAST RIDINGS*

BY THE

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L.C.

PREFACE

FOUR years have now gone by since I circulated a letter among those who, so far as I knew, took an interest in the subject of our East Yorkshire dialect. The main object aimed at in the following pages will perhaps be best understood if I in part repeat what I said at that time. I will quote my own words :—

‘Those who have made a study of the English dialects, and have listened attentively to them as they have been spoken, cannot but have noticed that a considerable change has taken place in the ordinary language of our country-folk during the last twenty years. The North and East Ridings of Yorkshire are no exception to the rule. Railways and certificated schoolmasters, despite their advantages, are making sad havoc of much that is interesting and worth preserving in the mother-tongue of the people. This is to be regretted. It is with the object of collecting any such relics of the past, which would otherwise be doomed to oblivion, that I make the following appeal to my brother Yorkshiremen, many

Godfrey 9 June 1944.

'related to illustrate such independence and originality—stories which have never yet been placed on record. Very grateful shall I be, then, to those who will be good enough to furnish me with any such, together with any dialectic peculiarities that come before their notice; and in the case of these latter, it will add greatly to their value if the name of the district, or better still the exact place where they are known to have been used, is mentioned. I feel sure there is sufficient material of this kind to fill many a volume, if only it could be collected.'

This request met with a willing response in many quarters, and I have much pleasure in acknowledging my obligations for the assistance I have received from others. These are too numerous to name individually. But my thanks are due in a special way to Hr. Pastor Feilberg, of Darum Præstegård, Denmark, the learned author of the *Jutlandic Dictionary*, whose kindly and ever-ready help was invaluable; also to Mr. R. H. Lipscomb, of East Budleigh, Devonshire; Mr. E. P. Allanson, of York; Mr. G. Frank, of Kirby Moorside; and the Rev. D. S. Hodgson, late of Helmsley, for many interesting literary contributions. To Canon Atkinson, of Danby, for those examples of the dialect from the *Cleveland Glossary*, which I have quoted with his permission in a few cases, as well as for other valued aid, I must express my gratitude. But lastly, and it may also be said mainly, am I indebted to my friend the Rev. E. S. Carter, of York, without whose hearty support and able co-operation, especially at the outset, I should

which have either only recently fallen out of use, or else are connected with observations which have been made in the earlier pages of the volume.

In a large number of instances the Danish equivalents or derivations are given, and as often as possible I have connected the Jutlandic words with our own, bearing as they do such a close likeness, not to say identity with them, in many cases.

In a treatise on Yorkshire Folk-talk, many pages can hardly be otherwise than dull to any but enthusiasts: it has been my aim, therefore, to break the monotony in some sort by introducing lighter touches here and there, in the hope of making the whole more varied and readable.

Many Yorkshiremen are seeking their fortunes or are settled down for life in places far away from the haunts of their younger days. Should this book fall into the hands of any such, I shall consider myself well repaid if it calls up before them pleasant recollections of their youth, or brings back to their minds the familiar and well-loved tones of our rugged, but racy and 'strengthy' folk-talk.

M. C. F. M.

NEWTON-ON-OUSE,
January 14th, 1892.

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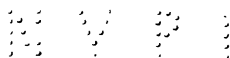
YORKSHIRE FOLK-TALK.



CHAPTER I.

INTRODUCTORY.

‘HE gav oot sikan a stevn,’ said an old man to me one day in the course of a conversation in which he was describing certain events and reminiscences of his early days. This he did in words of great force and interest. He was a Yorkshireman of the old school, and spoke the dialect in all its richness, raciness, and purity: he poured it forth as if he revelled in its very broadness, though there was in fact not a sentence but what was perfectly free and natural: it was his mother-tongue, and so best told his thoughts. To many his talk would sound almost like a foreign tongue, but his English was better than a great deal that passes for such at the present day: it is true his words and modes of expression were archaic, but it was that that gave them their charm; they were always clear, pointed, and incisive; it was a treat as well as a lesson to listen to him. My old friend was approaching fourscore years and ten, and when speaking of his age he would often say, ‘Aye, ah think ah’s ommost gitten ti t’ far end,’ or ‘Ah doct ah’s gannin’ fast.’ Nevertheless, for his years he was wonderfully hale and hearty; he had a rich profusion



It is indeed only seldom that one hears such out-of-the-way words as these spoken in the ordinary flow of human talk; the channels in which they have for centuries run their course are wellnigh dried up. No language or dialect can ever be permanent; but with regard to our own folk-talk, it has never received such a shock as in the last quarter of a century. The language of the country people of fifty years ago is very different from what it is at the present time: much of it remains, it is true, and will remain for years to come, but much is being lost, and that speedily. As an old dame with whom I was once speaking on this point said with manifest tokens of regret, in which I fully shared, in alluding to the speech of the young folks of the present day, they 'prim it doon noo.' When I make use of the term dialect or folk-talk throughout these pages, I mean the mother-tongue of the elder portion of the community which is spoken freely among one another, but which is widely different from that which they speak before strangers or those of a different social status from themselves. No doubt all their speech has a character of its own, but that which they speak on all occasions, except when they are perfectly at their ease, is always more or less toned down. It would be thought too familiar and very unbecoming to address a stranger in their broadest speech.

It is not perhaps always understood how much is involved in the word 'dialect,' at least if we may judge by our own in East Yorkshire. It does not mean merely that a certain number, or even a large number, of peculiar out-of-the-way words are used which one does not hear elsewhere; nor yet besides, that ordinary English words are pronounced with a strong accent, but it means, in addition to the fact of every vowel having other

you like the sermon last Sunday, Betty?' 'Aw,' she replied, 'it wer a varry good 'un.' 'Do you think you could tell me what it was about, Betty?' asked the Vicar. 'Naw,' she says, 'ah 's seear ah can't, bud ah felt it wer varry good!' As with her, so with others: they had often to be satisfied with a sentence here and there which they could follow, and imagined the rest from the preacher's voice, intonation, and manner, which, if impressive, went a long way with them.

In days when schooling was but little thought of, some of the less educated preachers in various religious communities showed no little common sense in that they made no attempt whatever at fine language in their oratory, but addressed their hearers in a tongue 'understood of the people,' that tongue being downright good incisive broad Yorkshire; they did not beat about the bush, but went straight to the point and hit hard. I remember hearing many years ago of some preacher in the East Riding who was discoursing upon the duty of Christian forbearance, and by way of summing up some previous remarks said, with much emphasis, 'If they call ya (i.e. if they call you names) tak neea heed on 't; bud if they bunch ya or cobble ya wi steears, gan ti t' justice, an' a'e deean wi 't at yance.' How much more forcible is this than the same idea would be when clothed in the ordinary language of the pulpit of a generation ago, which might be somewhat as follows:—'If you are brought into contact with those who make use of opprobrious epithets towards you, remain absolutely passive with regard to them; but if they inflict upon you grievous bodily injury, it may then be expedient, with a view to preventing a recurrence of similar conduct, to seek redress through the ordinary channels of legal procedure.' On another occasion, also in the East

course I mean which may strictly be called dialectical. Speaking roughly, I should say that at least three-fourths of our Yorkshire words may be traced either directly or indirectly to Scandinavian origin. It is impossible to say when the Scandinavian adventurers first began their incursions upon this north-eastern part of the country. Ethelred began his reign in 866, but long before that time there must have been inroads made upon the country by ruthless Vikings with more or less of success, though their foothold in this part of England was not a firm and wide-spread one till after the year just named. It was not until the death of Ethelred that the Danes had strongly established themselves in Northumbria and elsewhere. The multitude of lands called after them in East Yorkshire and Lincolnshire proves the thoroughness of their conquest and the permanence of their occupation.

The great Anglian settlement which preceded that from more northerly shores has also left its traces upon the present day folk-speech of East Yorkshire, though it is by comparison only faintly defined. It is sometimes hard, if not impossible, to determine whether words still in use in Yorkshire are vestiges of the Anglé or the Norseman. And then again, who can say exactly what the Anglian tongue was? Whether it was composed mainly of Western Teutonic dialects or others of Scandinavian growth, or again a mingling of these two, philologists must decide: most probably the latter is nearest the mark. That the Anglian tongue contained at least some Norse elements there can be no doubt. And so even long before the great Danish stream set in there must have been in the folk-speech of Northumbria and East Anglia at least traces of the language of the pitiless pirates who afterwards

Anyone acquainted with the Yorkshire dialect who has read my namesake Dr. R. Morris' *Specimens of Early English*, which contains numerous extracts from standard English authors from the year 1250 to 1400, cannot but be struck with the large number of words and phrases identical with those in constant use at this day among our Yorkshire country folk, but which have become rare or obsolete as literary English. When it is stated, as it has been stated, that certain of these examples are written in the Northumbrian dialect, we must clearly understand what that statement means. To suppose that these authors who are quoted wrote in the Northumbrian dialect, as we understand the word dialect, is quite misleading: they are merely specimens of English of that date, with a certain admixture of local peculiarities; so that they give us little or no idea of what the actual speech of the country folk was. In reading through these and such-like examples, we hardly find three consecutive words of what may be called dialect pure and simple. It is unfortunate that we have so few examples recorded of what the actual folk-talk of that or a much later period was. I do not remember to have seen any at all earlier than the sixteenth century, if so early. But that there was a distinct folk-talk then, as now, none will doubt, and it is scarcely less doubtful that the speech of the tillers and the masters of the soil was much more widely separated than it is at the present day.

It is worth noticing in what a comparatively straight course the folk-speech of East Yorkshire—we might rather say of East Anglia—has seemingly run during the last thousand years. Influences which told so strongly on the state language itself seem to have made

copious notes at the end of the *Specimens of Early English*, shows how many of the old English and Anglo-Saxon words may still be heard in the folk-speech of East Yorkshire, some being identical with the mediæval usage, and others slightly changed; as examples we may take *funden* (found), *gret* (cried), *lathes* (barns), *bleike* (pale), *reke* (smoke), *settle* (a seat), *litel* (little), *to dark* (to hide, or lie motionless).

Among the verbal inheritances from the past, we might at first sight expect to find in our Yorkshire folk-talk many vestiges of ecclesiastical terms, for in no part of England it would seem was the influence of the Church so great as in Northumbria; and yet, if we may judge by what we know of the dialect at the present day, it is remarkable how very few words traceable to ecclesiastical sources have been introduced into it, though some there clearly are: it can have assimilated but little at any time from that quarter; while upon the language of the country at large ecclesiastical influences made themselves felt to an extent both wide and deep. Words of Romance origin, even at the present day, are scarcely used at all by our older country people, and when they are used, their meaning is frequently misunderstood, and so they are often employed very inappropriately. It is unfortunate that they ever attempt to use them when they can express themselves more simply and plainly by the phraseology of their traditional tongue, which is so essentially a northern one.

It was the same with regard to the Norman Conquest. Words which, after that far-reaching event had taken place, were forced by the prevailing Court influence upon the language of the State into legal proceedings and documents, and which were so univer-

came to us. If some Member of Parliament, in addressing the House of Commons, were to speak about this *Hoos*, he would assuredly bring ridicule upon himself. And yet, on philological grounds, he would be quite within his rights in calling it *Hoos*. But, on the other hand, if one of our native country-folk were to say to a friend and neighbour who had just called, 'gan inti t' *house*,' he would be considered to be *knacking*, that is, talking in an affected, mincing manner; or, as we sometimes express it, *scraping his tongue*. The fact is that *hoos* is as good or better than *house*, and as there are a considerable number of Yorkshire Members of Parliament, possibly if they all agreed among themselves always to call it *Hoos* instead of *House*, something might be done towards restoring to the word its rightful vowel sound.

On the same principle we say *noo* instead of *now*; this, again, is merely a retention of the old form of the word, and we pronounce it to this day as they do in Scandinavia; nevertheless, *noo* would be considered vulgar in polite society, while *now* among the country people would be thought ridiculous. Or, again, *ah* is the equivalent for *I* in the dialect; it is a more euphonious vowel-sound than the generally received *i*-sound, as every vocalist well knows; but yet *ah* is dialectical, and so is thought vulgar, coarse, and barbarous; still for all that, it possesses a certain interest, for to this day over a great part of West Jutland it is preserved as the pronunciation or an old form of the personal pronoun.

It would not be thought the thing, in the language of the court, to pronounce *come* as *kom*; and yet in the dialect we always so pronounce it, and, I may add, quite correctly; for thus the word has been handed

contemptible. A splendid example of this is furnished by the poems of Mr. Barnes in the Dorset dialect; unless a Southern fondness misleads us, he has affiliated to our language a second Doric, and won a more than alliterative right to be quoted along with Burns.'

With these remarks I cordially agree. Our own dialect possesses power, but for this it gets but little credit with the outside world; nor will it, till some Yorkshire Burns or Barnes is raised up to show it to the world in whatever of force or beauty belongs to it.

But although, from a literary point of view, our dialect, in common with others, is so little appreciated—at least, not to the extent it might be—by any beyond a comparatively few who still take delight in it, and who are enthusiastic about it from old associations or on other grounds, yet it may be studied with interest and advantage by those of philological inclinations. In this respect a special charm seems to attach to it. And it is surprising how this pursuit grows upon the student of the dialect. At first he is only a casual observer, and his ear is slow to catch any unusual word or phrase; but his faculties are wondrously quickened in the use, and he becomes more earnest and more accurate as time goes on. It is one of the delights of the country to hear country talk as well as to see country sights. Nevertheless, how frequently it happens that those who live in the country know but little about country things, country habits of life, country work, and especially of country speech. I know that there are often difficulties in the way of a comparative stranger getting at a thorough knowledge of the folk-talk, to which difficulties I have elsewhere alluded; still there is abundant scope for the exercise of his faculties, if he is so minded, with the

CHAPTER II.

GRAMMATICAL.

ONE needs some apology for speaking about Grammar: of all dry and unpalatable subjects, whether for the schoolboy, or for those of maturer years, English Grammar is the driest. It has always been a marvel to me that our hard-worked schoolmasters in the Elementary Schools can ever get the country lads to learn it at all. A few years ago there were ugly rumours of strikes even among the scholars of some of our schools: I cannot but think that English Grammar must have been at the bottom of all that! What can the ideas of the children be of Greek and Latin affixes, prefixes, and suffixes? Multiplication no doubt vexes their youthful minds, division may do the same, rule of three may puzzle them at times, especially if it be 'double'; still even those horrors may be endured, and the young folks may perhaps come out of the ordeal all the clearer headed for it; but of all maddening things, English Grammar must be to them the most maddening. The one consolation to them is that the Education Department, with its attendant Code, cannot follow them beyond the school precincts, that they can leave their Greek and Latin affixes, prefixes, and suffixes behind them upon the desks as soon as they get outside the

fore, given in this chapter, for the sake of those who may wish to know something of our rules of speech and to speak or write the dialect more correctly, a very brief outline of some of its more salient grammatical peculiarities. I can only hope that I shall not have 'my Lords' of the Department down upon me for presuming to encourage or give countenance to a code of grammar antagonistic to their own, or for wishing their grammatical syllabus at a place not many miles from Jerusalem; for, as far as our dialect is concerned, I confess I do so wish it! In any case, however, I venture to think that the scholars themselves will not quarrel with me for desiring longer life to the old rules of Yorkshire folk-talk.

The Article.

The indefinite article has the same usage as in standard English.

The definite article should be invariably written *t'*, whether before a vowel or consonant, e. g. *T' airm* (the arm), *t' hoos* (the house), *t' bairn* (the child).

It is sometimes asserted that the article is omitted before a consonant: this, I venture to think, is quite a mistake; it is not omitted in 'classical' Yorkshire, though frequently it is scarcely audible.

Sometimes (and this is especially the case in the Holderness district), the *t'* is softened down to *d'*, thus, *gan inti d' hoos* (go into the house).

The only exception to the abbreviated form of the definite article is when used before *Lord*, as applied to the Deity.

This shortening of the definite article is quite a leading feature in the dialect, and makes words which would

The same rule applies when more than one possessor is involved ; thus, if we wished to express in correct dialectical form such a phrase as 'the dress belonging to the wife of Tom Harrison's son Peter,' we should say *Tom Harrison Pëtther weyfe dhriss*.

Gender.

There is no deviation from the ordinary rules of gender, except that all implements, mechanical contrivances even of the simplest kind, and many tools, are of the feminine gender ; thus, a watch, an oven, a scythe, a plane, &c., are all feminine, and are spoken of as 'she.'

In certain parts of the East Riding bordering on the coast, I am informed on good authority that the sea is spoken of in the feminine gender. I do not remember to have heard it myself, and so possibly this usage is only a local one.

The Adjective.

Many adjectives form their comparative and superlative by adding *er* and *est* or *r* and *st* to the positive, which in standard English would be compared by prefixing *more* and *most* to the positive. Thus :—

POSITIVE.	COMPARATIVE.	SUPERLATIVE.
Awkard.	Awkarder.	Awkardest.
Backard.	Backarder.	Backardest.
Comfortable.	Comfortabler.	Comfortablest.
Menseful.	Mensefuller.	Mensefullest.

Sometimes also an adjective which is compared irregularly will adopt the same form ; as, *Lahle*, *lahller*, *lahleest*.

The numeral adjective *monny* (many) is seldom used in the ordinary sense, *a deal* or *a vast* being the usual

being generally *ah*, but sometimes short *i*. Thus we say *Ah mun cum* (I must come), whereas 'must I come?' would be expressed by *mun i cum?* When any degree of emphasis is requisite, *ah* is always used; thus we should say *mun ah cum or Dick?* (must I come or Dick?)

Thou is an important word, and in familiar speech between equals it is invariably used rather than the *you* of modern English. It is thus declined:—

SINGULAR.	PLURAL.
Nom. <i>Thoo</i> , <i>Tha</i> or <i>Ta</i> (thou).	<i>Ya</i> (<i>a</i> -short) (you).
Acc. <i>Thă</i> (thee).	<i>Ya</i> (<i>a</i> -short) (you).

In the nominative singular *thoo* is always used when it is the first word in the sentence, or elsewhere when special emphasis is required, as:—*thoo knows* (you know), *dust thoo think at thoo can skelp mah bairn* (said in anger).

Ta is used after an auxiliary verb in ordinary familiar conversation; as, *wilt ta cum wi ma?* and in all questions in the second person *ta* is closely connected with the verb, so as to form part of it, as *sa'nt-ta?* (shall you not?), *harks-ta* (listen), *leeks-ta* (look).

Tha is also used instead of *ta*, but no rule can be laid down with regard to the interchange of these forms.

The nominative form *thoo* is used for the accusative when stress is intended to be laid upon that word; thus, *he's com for thoo* and *he's com for tha* would have a well understood distinction of meaning, the former implying that the person sought was one of many, the latter without regard to others. It is sometimes supposed that *ta* or *tha* (thou and thee) is not used except in the objective case, but as a matter of fact it is used both in the nominative and accusative cases: thus,

are commoner than those in *el* and *els*, though these latter are by no means infrequent, especially in the North Riding.

The personals *thoo* and *tha*, and the possessives *thah* or *thi* (thy) and *thahn* (thine), are always used in the folk-talk, *you*, *your* and *yours* being reserved for that of a supposed more refined style of speech.

As in other parts of the country, so in Yorkshire, *me* is often used for *I* ; as, *John an' me's gitten across* (John and I are not on good terms).

Relative Pronouns.

The relative pronouns *who* and *which* are seldom used, *at* being substituted. *At* may be merely an abbreviation of 'that' ; but with more probability it is the old Norse relative pronoun *at* unaltered.

When *who* is used relatively, which it is sometimes, the *w* is always sounded, so that *who* is pronounced sometimes as *whau* and sometimes as *wheea* ; thus, *Ah deean't knaw wheea* (or *whau*) *'s gitten't* (I don't know who has got it). Whenever used relatively, *wheea* and *whau* are employed indiscriminately.

Interrogative Pronouns.

The dialectical form of the interrogative *who* is either *wheea* or *whau* ; as, *wheea's yon ?* (who is that there ?) *whau telled ya ?* (who told you ?)

Which is unchanged ; as, *which on 'em is 't ?* (which of them is it ?)

'Whose' is pronounced *wheegas*. This word is seldom used by itself as an interrogative. For instance, it would be incorrect to say *wheegas is 't skep ?* (whose is the basket ?), a slight periphrasis would be adopted which

Indefinite Pronouns.

The indefinite pronouns commonly in use are the following:—*All*, *beeath* (both), *few*, *mich*, and *mickle* (much), *monny* (many), *neean* (none), *onny* (any), *sich*, *sikan*, and *sike* (such), *uther* (other), *yan* (one).

It may be noted that the old form *mich* is now much more frequently used than *mickle* (Old Norse *mikill*); indeed this latter is rapidly becoming obsolete.

Care must be taken to distinguish *yan* from *yah* (one). Southerners, in endeavouring to learn the dialect, frequently make mistakes over these words. *Yah* is a numeral adjective, *yan* an indefinite pronoun. Thus we should say, *yan on 'em seed nobbut yah coo i t' pastur* (one of them saw only one cow in the pasture). It would be an unpardonable mistake to say *yah on 'em*, or *yan coo*. To avoid errors of this kind it should be borne in mind that *yah* must always have another word agreeing with it, whereas *yan* may stand alone; thus, *nobbut yan*.

It should be observed that *sike* or *sich* is used before a consonant, and *sikan* before a vowel; as, *sike deed* (such doings), *sikan a vast on 'em* (so many of them). Sometimes, however, *sike* or *sich* is found before a vowel, as *sike yal* (such ale), and while they are used with words of both the singular and plural numbers, *sikan* is restricted to those of the singular. It often happens that in modern speech *sich* is followed by *an*, either as part of it or as a separate word, but in either case it is merely another form of *sikan*.

The Verb.

The grammatical peculiarities under this head are so numerous that it will not be possible to do more than

conditional mood. We should not say *if ah is*, but *if ah be*. Sometimes, however, *be* is used in the indicative mood, as, *theer it be* (there it is).

The imperfect *wur* might perhaps more correctly be written *wer*; it is sounded short, and the *r* is scarcely heard.

Infinitive Mood.

Present.

Ti be (to be).

Perfect.

Ti a'e been (to have been).

MAY.

Present Tense.

SINGULAR.

Ah maay *or* mă (I may).

Thoo maay *or* mă.

He maay *or* mă.

PLURAL.

We maay *or* mă.

You maay *or* mă.

They maay *or* mă.

Imperfect Tense.

Ah mud (I might).

Thoo mud.

He mud.

We mud.

You mud.

They mud.

Maay is more emphatic than *ma* generally, though often it is used when no emphasis is intended.

MUST.

SINGULAR.

Ah mun (I must).

Thoo mun.

He mun.

PLURAL.

We mun.

You mun.

They mun.

We may note that the negative *mun not* is always contracted into *maun't*.

HAVE.

The usages of the auxiliary 'have' are peculiar, and require some care in treatment.

Infinitive Mood.Ti a'e *or* ev (to have).**PRESENT PARTICIPLE.**

Evvin' (having).

PAST PARTICIPLE.Ed *or* ad (had).

In the imperative, *ev* is used before a vowel, and *a'e* before a consonant; as, *ev it riddy* (have it ready); *a'e nowt ti deea wiv 'em* (have nothing to do with them). *Ev*, however, is sometimes used before a consonant instead of *a'e*, but there is no rule as to when it shall be so used.

SHALL.

The verb *s'al* (shall) requires no special remark, except that with a negative it becomes *sahn't*, and sometimes *sal nut*: thus, *ah s'al rahd* (I shall ride), *ah sahn't rahd*, or *ah sal nut rahd* (I shall not ride).

The Conditional Mood.

The use of the conditional form of the verb 'to be' in any sentence has been already noticed. I may here repeat, however, that *if I be* is always preferred to 'if I am'; thus—*If ah be owt leyke* (if I am fairly well). The conditional form of a verb is often introduced by *nobbut*; thus in the last example it would be equally correct to say *nobbut ah be owt leyke*.

In order further to illustrate the peculiarities of the verb, we will here add one or two tenses of the verb 'to do.'

Indicative Mood.*Present Tense.***SINGULAR.**

Ah deea *or* diz (I do).
Thoo diz.
He diz.

PLURAL.

We deea.
You deea.
They deea.

Thus we have :—

PRESENT.	PERFECT.	PARTICIPLE.
A'e or Ev (have).	Ed.	Ed.
Beeat (beat).	Bet.	Bet <i>or</i> Betten.
Beeld (build).	Belt.	Belt.
Bid (bid).	Bad.	Bidden <i>or</i> Bodden.
Binnd (bind)	Bun.	Bun.
Bleead (bleed).	Blid, bled, <i>or</i> blaad.	Bledden.
Brek <i>or</i> Breke (break).	Brak.	Brokken.
Brust (burst).	Brast.	Brussen <i>or</i> Bros- sen.
Cheas (choose).	Choaze.	Chozzen.
Creeap (creep).	Crep <i>or</i> crop.	Croppen.
Cum (come).	Cam <i>or</i> com.	Cum'd.
Cut (cut).	Cut.	Cutten.
Ding (throw down).	Ding'd <i>or</i> dang.	Ding'd.
Drahve (drive).	Drave.	Drovvén.
Fele (hide).	Felt.	Felten.
Feyght (fight).	Fowt.	Fowten.
Finnd (find).	Fan.	Fun.
Flig (fly).	Fligg'd.	Fligg'd.
Fling (fling).	Flang.	Flung.
Flit (change one's abode).	Flitted.	Flitten.
Freeze (freeze).	Fraze.	Frozen.
Gi'e (give).	Gav.	Gi'en (pr. geen).
Git (get).	Gat.	Gitten, gotten, <i>or</i> gotten.
Grave (dig).	Grave.	Grovven.
Greeap (grobe).	Grape.	Groppen.
Grund <i>or</i> Grahnd (grind).	Grund.	Grunded <i>or</i> Grun'.
Hear (hear).	Heerd.	Heerd.
Hing (hang).	Hang <i>or</i> hung.	Hung <i>or</i> Hing'd.
Ho'd (hold).	Ho'ded.	Ho'dden.
Ho't (hurt).	Ho't.	Ho'tten.
Kep <i>or</i> kip (catch).	Kept <i>or</i> kipt.	Keppen, kippen, kept <i>or</i> kipt.
Lig (lay).	Lig'd <i>or</i> Lihd.	Lihn.

The verb is frequently placed at the end of a sentence when ordinarily it would occupy another position. No rule can be given on this point; it will best be illustrated by a few examples: thus the common Yorkshire equivalent for 'it has turned very cold' is *it's varry cau'd tonn'd*. Or again, 'Harry had to go to York,' would very generally be thus expressed: *Harry had ti York ti gan*. Frequently we find the verb reiterated at the end of a sentence, e.g. *it's a useful thing is a taatie*; or again, *Sha wer nobbut an oot o' t' waay body was n't Mary*.

The Adverb.

The adverbial peculiarities are numerous, some of which will be noticed here.

The following are some of the adverbs most commonly in use, with their equivalents:—

ADVERBS OF TIME.

Afoor (before), *allus* or *awlus* (always); *for awlus* is equivalent to 'continually'; *eftther* (after), *i'-noo* (soon), *mostlins* (generally); sometimes 'in general' is used, but 'generally' is not heard in the dialect; *nivver* (never), *sen* (since), *ti-morn* (to-morrow), *yesterneet* (last night). We may observe that *yance ower* is the equivalent for 'once,' 'on one occasion,' 'at one time'; thus—*Ah thowt ah wer boun ti be badly yance ower* (I thought I was going to be ill at one time). *Tahm by chance* is used for 'occasionally.'

ADVERBS OF PLACE.

Aback (behind), *aboon* (above), *ahint* (behind), *atwixt* (between), *onywheers* (anywhere), *sumwheers* (somewhere).

maunt git that inti yer heead; in such connections it is very common.

The Conjunction.

The conjunctions most commonly in use are the following:—*an'* (and), the *d* being never sounded; *'an* (than), *an' all* (also, as well)—this last is a word of very general use; it is also used as an adverb in the sense of 'indeed,' e.g. *ah did an' all*, i.e. 'I did indeed'; in the same sense *that* is used, e.g. *ah did that*; *at* (that), *bud owivver* (still, nevertheless), *if in case, if so be* (common redundancies for 'if'), *nowther* (neither), *seea* (so), *sen* (since). *Withoot, wi'ooot, widoot, bedoot* (unless), *whahl* (until).

NOTE. *As* is used instead of 'rather than'; thus, *ah thowt he'd betther cum yam as staay wheer he was* (I thought he had better come home rather than stay where he was).

For to is commonly used for 'in order to,' thus:—*ah 's here for ti deea t' job* (I am here in order to do the job).

The Preposition.

Some of the prepositions most commonly in use in the dialect are given below, together with a few illustrative examples.

Aboon (above). EXAMPLE:—*It leeaks bad aboon heead* (it looks bad above head).

Afoor (before). EXAMPLE:—*Afoor lang* (before long).

Again (against).

Ahint (behind).

Amang, sometimes abbreviated to *mang* (among).

Fra, frev (from): *fra* is used before a consonant or *y*;

Ger awaa! or *ger awaa wi ya!* (pooh!), literally 'get away with you!' said especially to throw disbelief or doubt on an assertion.

Noo! (well!), the common form of salutation made by two friends on meeting.

Sitha, lo' tha, lo' ya, leeaks ta! (lo! look!)

Well-owivver! (indeed!), an expression of surprise.

Whisht, whisht wi ya! (hush!).

For other grammatical usages and examples of rules already given, I must refer the reader to the specimens of the dialect to be found in the body of the work as well as to those in the Glossary.

intercourse with the country folk themselves, and so become at first hand thoroughly in touch with their habits of life as well as with their modes of thought and expression ; in short, had he not been perfectly 'at home' with them. In this way, and in this way only, can a folk-talk be really known.

Our country people here are in a sense bi-lingual, like the Welsh ; with this difference, that the two varieties of speech which the Yorkshireman makes use of are not so widely dissimilar as in the case of the Welshman. Still, our people have the language which they employ when talking freely among themselves, and that which they make use of when conversing with strangers or those of another class than their own ; these two modes of speech are quite distinct. And here one of the great—perhaps I should say the great—difficulty in acquiring a thorough mastery of the Yorkshire dialect presents itself. The people are most reluctant to address an outsider, so to speak, in terms they would employ amongst themselves ; as before stated, to do so would be thought disrespectful. I am speaking now, be it observed, of what remains of the dialect in all its purity, which is quite another thing from indifferent English with a strong provincial accent and a quaint word or two thrown in here and there. It is only by stealth as it were, and that 'by habs and nabs,' as we say, that a stranger can learn much of the true folk-talk of the country ; and even then his ear must be quick and sensitive, for the chances are ten to one if you ask a Yorkshireman to repeat again a sentence containing some out-of-the-way word or phrase which you failed at first to catch, that on the second occasion he will make use of a different word altogether, and perhaps will reconstruct his sentence in the mould of every-day English.

malady. He was in a very weak state : he could do scarcely anything for himself. Says the mother, 'he's neea f—— : he can deea nowt for hissen.' There was a sudden pull up at the letter f. I knew what it meant : she was going to say 'he's neea fend aboot him' ; only she thought it would be a little more polite to turn the expression in the way she did.

In speech the utterance of the Yorkshire people is for the most part somewhat slow and deliberate. Words are not wasted in the expression of thought ; and although the vocabulary of the older people may be rather limited, yet this deficiency is more than made up for by the force of the words which they have at command, and by the manner and intonation with which they are spoken. In the language of the blue jacket, they may not have many shot in their locker, but every shot tells.

In the following remarks upon the pronunciation of our dialect I cannot hope to do more than give but a very imperfect idea, to those unacquainted with it, of what it sounds like. It must be heard to be appreciated : no amount of explanation of which my limited powers are capable can convey an absolutely correct impression of certain of the vowel-sounds : they can only be approximated by the ordinary methods of pen and ink.

A former Bishop of St. David's, so the story goes, on first coming to take up his abode in Wales, was wishful to learn something of the language. The pronunciation proved a difficulty, and especially that of the Welsh *ll*. It was a veritable *crux*. The learned prelate did not like to be beaten, and so with a view to overcoming, as he thought, all obstacles, he engaged a native Welsh scholar to give him instruction in the language. The Welshman, who was very obsequious in manner, saw

certain unwillingness about it; and I am thoroughly convinced that one would have about as much chance of inducing them to talk their archaic Yorkshire into a phonograph as of getting them to play a sonata of Beethoven.

And so I have fallen back upon the more easily understood, if less scientific, plan of using the ordinary letters and spelling in writing the dialect. This, I admit, is not always satisfactory, for some of the dialectical vowel-sounds are so unlike anything we find in standard English that it requires a certain amount of artifice to indicate them. Let me, by way of explanation, take a single example. There are few vowel-sounds more difficult to pronounce than that in the common word *owt* (anything). This word is not pronounced as *out*, nor as *ought*, nor yet as *ote* in *wrote*. The best indication I can give of the true sound is to say that it is about half way between *ote* and *out*. It is a very shibboleth. The pronunciation of the following short sentence would be no bad test as to whether a man is a native or not: *Dust thoo knaw owt about it?* (Do you know anything about it?)

There is, unfortunately, no recognised system of spelling in the dialect. It is hardly to be looked for that there should be. Our native writers of the folk-speech are few and far between, at least those of any note. Of dialect poets worthy of the name we have none. In our wide county and with our rich vocabulary this failure is rather remarkable: but with a people so eminently practical and matter-of-fact as the Yorkshire folk are there is perhaps not so much room for wonder after all. This lack of high-class dialectical literature throws one upon one's own resources a good deal in the matter of orthography.

tion in these cases is generally indicated by *aa*, e. g. *laate*, *braad*, *maade*, *flood*, *'caashon*, *raade*, *saate*, *braay*, *a-gaat*, *waay*, *saay*, &c.

The ordinary middle *a* which is found in such words as 'back,' 'man,' 'hand,' is in the dialect changed to a broader sound, not easy to indicate accurately, but unmistakeable when heard; it is not so extended as *ah*, nor yet is it by any means equivalent to the short *o*, as is sometimes supposed: it may be best likened to the short *ah*, only that the sound is abrupt; so that 'back,' 'man,' 'hand,' and all similar words might be written *bähh*, *mähñ*, *hähñd*, &c. But this spelling looks awkward, and might easily be misunderstood; I have therefore adopted the ordinary spelling in these cases.

The *ah*-sound pure and simple occurs very frequently; we have it in *ah* (I), *mah* (my), *thahn* (thine), also in *wahrm* (warm), *dwahrf* (dwarf), *tahm* (time), *stthrahd* (stride), *rahd* (ride), and in numberless other words.

The short *a*-sound is also of frequent occurrence; we meet with it, for instance, in *ma* (me), *tha* (thee), *wa* (we), *fra* (from); also very generally in all words ending in *ay* or *ey*, as *Sunda* (Sunday), *Bev'la* (Beverley), &c.: in all such cases it is sounded rather abruptly, as in 'enigma.'

A great amount of expression can be thrown into the Yorkshire *a* by the modulation of the voice; so much so as to give quite a different meaning to the same word when it occurs. This, for instance, is the case with *naay* in such sentences as '*Naay, ah deean't knaw*' (I am sure I cannot tell), and '*Naay, noo, ah's nut boun' ti beleave that*' (you are mistaken if you suppose I am going to believe that). The difference in the modulation of the voice in pronouncing the word *naay* in these

This would be equivalent to, 'Indeed I have not.' The first *a* is the peculiar Yorkshire *a*, the pronunciation of which is indicated on another page, and for convenience might be written *aa*; the second is the ordinary Italian *a*, and may be written *ah*; the third is shorter than the first, and is perhaps best described in writing as *ae*, though it should be noted that there is here but one vowel-sound. It may be observed that none of the three *a*-sounds here given is anything like the ordinary English *a*; that sound does not exist in the dialect at all: it is quite foreign to it. All the different gradations of this vowel in our folk-speech are single, and therefore purer vowels than the ordinary English *a*. We may illustrate this by a single instance. Take, for example, the word 'made'; here the *a* is pronounced as a double vowel, the latter part of which is a distinct *e* or *ee*; but in the Yorkshire form of the word *maade* there is but one vowel-sound pure and simple. It is the same in principle with the other two examples given above. In the latter of them the sound corresponds very closely with that of the Danish *æ*. It is important to notice these distinctions in pronouncing the dialect, for mistakes are frequently made on this point.

In so large an area as that comprised within the limits of the North and East Ridings, one might reasonably expect certain diversities of pronunciation and expression; nor are such diversities wanting: still, they are, comparatively speaking, few, and need not be dwelt upon. The main features of the dialect are identical all the district through.

What then, it may be asked, are the leading characteristics of the dialect? I will try and point them out.

separates the two, so gradually do they shade off into one another.

It may, however, be said without hesitation that the *ou*-sound of standard English is never heard in the dialect at all; the nearest approach to it is perhaps in the isolated word *pound* (a pond), the pronunciation of which is peculiar and exceptional, the *ow* being like neither that in 'own' nor in 'frown,' but between the two. The pronunciation of *owt* (anything), already alluded to, and *lowse* (to loose), are also approximations to the *ou*-sound, but yet quite distinct in each case. On the other hand, by a strange perversity, certain words which in ordinary English possess the true *u*-sound, are in the dialect changed variously. Take, for instance, such words as *book*, *cook*, *foot*, &c. The first of these has no less than three pronunciations, viz. *beeak*, *bewk*, and *book*, in which last the *oo* is pronounced as in 'root'; 'cook' has two pronunciations, viz. *ceeak* and *cook*, the *oo* being here again long. 'Foot' is invariably pronounced *feeat*.

As a general rule, then, the pure *u*-sound is retained in the dialect in all those words which in standard English are spelt with a *u*, and adopted or preserved in many others which are spelt with *ou* or simple *o*. This, as I said, forms a very marked feature of our dialect, and not the least pleasing one; for when the ordinary *ow*-sound, as in 'how,' and the Yorkshire *u* or *oo* are sounded side by side, it is not difficult to decide which of the two is the more euphonious.

The second strong characteristic of the pronunciation of the dialect is *the prevalence of the eea-sound*. It is quite remarkable what a large proportion of our vowel-sounds take this form. Nearly all standard English words in which the *e* and *a* are found in juxtaposition

seean, neea, deea, seea, speeak, beean, keeal, heeal, beeat, feeat, reeat, leeak, hceam (also *yam*), *preeaf*.

Again, some words in 'ough'—namely, enough, plough, tough, bough, &c., in the dialect must be written as they are pronounced, *eneeaf, pleeaf, teeaf, beeaf* (also *bew*), &c. 'Rough' is, however, pronounced with the *u*-sound, and the same may be said of *brough*. From the above few examples I have given, it will be seen what a strong leaning there is in our dialect towards this *eea*-sound; so much so, indeed, that I have no hesitation in regarding it as one of its three most salient marks.

The third feature of the dialect to which I shall draw attention, is the very peculiar use of an abbreviated form of the definite article in particular, *and of abbreviations generally*. The abbreviation of 'the' to *t'* is practically a universal rule.

It is scarcely to be wondered at that strangers are given to think that the definite article is omitted in our dialect, if not generally, at least in a great number of cases, for it has that effect with south-countrymen. The truth is that their ears being unused to this shortening of the article, they fail to catch the *t'*-sound, lightly touched by the tongue as it generally is, especially before consonants. I grant that sometimes it may be omitted in rapid speech, just as in ordinary English words and letters are not unfrequently slurred. But that is not the rule. The rule is in all cases to sound it, and sounded it always should be, however lightly in some connections. In the following sentence it may be thought difficult to pronounce the article before each word, where it occurs, e.g. *T' bairns drave t' coo ti t' pastur aback o' t' toon*; but even where the word following begins with *t*, the article may be invariably detected,

English. The principal of these sounds are the following:—

(1) The long *a* (*aa*) in such words as *grate*, *slate*, *wait*, *ail*, which may be written for convenience *graate*, *slaate*, *waate*, *aal*. The expression of the 'tone-hold' of this vowel has been alluded to on another page.

(2) The middle *a*, as in *can*, *ran*, *gan*, &c. This sound is broader than the common English *a* as in 'man,' but not equivalent to *ah*. Its pronunciation has been explained above.

(3) The short *a*, as in the abbreviated form for 'have' (*a'e*); this is sounded without any of the *e*-sound, as in the ordinary English *a*, thus *a'e ya* ? (have you ?)

(4) *A* followed by *r*, as in *part*, *arm*, *park*, &c. In such cases the *r* is scarcely, if at all, heard, and the vowel-sound corresponds to something between *aa* and *ai*.

The words just quoted might perhaps best be written *pairt*, *airm*, *pairk*, &c. 'Dark' and 'hark,' however, do not follow this rule, but more nearly approach the ordinary pronunciation.

(5) *A* in the sense of *I* is sounded as in the standard English word 'father,' and is generally written *ah*; the *a* in 'father' (dialectic) is pronounced almost as in (4).

B.

This consonant follows the rule of ordinary English, except that it is not heard in such words as *tumble*, *nimble*, *bramble*, *thimble*, *tremble*, *ramble*, *gamble*, &c., which are pronounced *tumm'l*, *nimm'l*, *bramm'l*, *thimm'l*, *tthrimm'l*, *ramm'l*, *gamm'l*, &c.

In the word 'hobble,' the equivalent for which in the dialect is *hoppie*, *b* is changed into *p*; but in 'cobble' the *b* is retained.

sound as in *a* or *o*; still we have several variations from ordinary rules.

They are as follows :—

(1) In the pronouns *me*, *she*, *we*, the *e* is changed to short *a*, as *mă*, *shă*, *wă*.

(2) The *e*-sound when followed by *r* is changed into long *a* in some words: for instance, *serve*, certainly, *discern* are pronounced *sarve*, *sartainly*, *disarn*.

(3) In the word 'errand,' *e* becomes *ea*.

(4) In a large class of words, of which *get*, *yet*, *dress*, *ready*, *friend* may be quoted as examples, the *e* is changed to a distinct *i*, and these words should be written *git*, *yit*, *dhriiss*, *riddy*, *frinnd*.

(5) Words or names ending in *el* or *ell*, of more than one syllable, change the *e* into *i*; thus *Morrell*, *parcel*, *chancel*, *chisel*, *garsel*, are pronounced *Morrill*, *parcil*, *chancil*, *chisil*, *garsil*.

(6) There is a strong tendency to drop the *e*-final in monosyllables; thus, *make*, *game*, *take*, *shame*, *gate*, *wake*, *came*, *shake*, *ale*, &c., are pronounced *mak*, *gam*, *tak*, *sham*, *yat*, *wak*, *cam*, *shak*, *yal*, &c., but no general rule on this point can be laid down, many of these forms being Norse derivatives. In *tame*, *mane*, and some others, the *e*-final is retained.

G.

The following are some of the changes under this head.

(1) *G* preceded by *n* is never sounded as in 'finger,' but as in 'singer'; that is to say, the *g* is not dwelt upon or doubled. Such words as *anger*, *monger*, *longer*, *single*, *swingle*, *mangle*, *new-fangled*, and all words of more than one syllable, follow this rule, which admits of no exception.

emphasized : thus, for instance, it would be wrong to pronounce 'fine' as *fahn* pure and simple, the *ah*-sound not being simply open.

The border-line between (1) and (2) is sometimes not very clearly defined : it is only use that can give the true pronunciation in every case. Thus, in the case of 'mine' the pronunciation is *mahn*, without any trace of the *i*-sound, while in the case of 'fine' the *i* is distinctly blended with the *ah*-sound.

(3) *Ey* ; as in kite, like, sike, lite, hipe, wipe, pipe, ripe, &c., which are pronounced somewhat as *keyte*, *leyke*, *seyke*, *leyte*, *heyte*, *weyte*, *reyte*, &c., or approximately so.

Certain words in which *ight* is a component part follow this pronunciation, e. g. fight, might, blight, &c. ; others take the *ee*-sound ; *vide infra*.

(4) *Ee* ; as in bright, frighten, light, night, right, &c., which are sounded *breet*, *freeten*, *leet*, *neet*, *reet*, &c. Certain words in which *ia* occur in juxtaposition also follow this rule, as e. g. briar, liar.

(5) Words in which the *i* is long frequently take short *i* in the dialect ; thus bind, blind, climb, find, &c., are changed to *binnd*, *blinnd*, *climm*, *finnd*, &c. ; while on the other hand, 'little' is pronounced *lile* as well as *lahile*, and 'wind' is pretty often pronounced *wind*.

(6) *I* followed by *r* is pronounced nearly as *o*. Thus, first, third, bird, dirt, thirty, mirth, &c., become *fo'st*, *tho'd*, *bo'd*, *do't*, *tho't-ty*, *mo'th*, &c. On the other hand, as exceptions to this rule we have girl, girth, and giron pronounced *gell*, *geth*, and *gen*.

It should be borne in mind that the description of the pronunciation given above is only an approximate one, the actual utterance in these cases being by no means in perfect unison with the ordinary *o*-sound ; it is something between that and a very short *au*-sound.

(5) The diphthong *oa* is generally pronounced *aw*; for instance, foal, load, toad, road, &c., become *fawld*, *lawld*, *tawld*, *rawld*, &c.

(6) *Ow*, pronounced as in 'how' in the dialect, is changed to *oo*; thus bow (a salute), brow, now, &c., are changed to *boo*, *broo*, *noo*, &c.

(7) *Oo* becomes *eea*, e.g. (look) *leeak*, (crook) *creeak*, (took) *teeak*, (fool) *feea*, (soon) *seean*.

(8) *Ou* becomes *oo*; e.g. thou, round, sound, hound, &c., are pronounced *thoo*, *roond*, *soond*, *hoond*, &c.

P.

(No change.)

Q.

Qu is sometimes changed to *w*, as in 'quick' (*wick*), 'quaint' (*waint* or *went*), 'quean' (*weean*).

R.

The nasal *r*, so common in the South of England, is a sound quite unknown among Yorkshire folk; indeed, this letter is but little heard at all, and is hardly ever rolled or trilled.

In such words as 'bairn' or 'arm' the *r* is mute, and the *a* is changed to *aa* or *ay*. Again, it is silent in such words as forty, word, world, burnt, &c.: the pronunciation of these has been already described. At the end of a word the *r* is sometimes doubled, as e.g. *what forr*?

In words where the vowels *e*, *i*, or *u* are followed by *r*, these are often transposed, thus, e.g. lantern, curd, burst, &c., are pronounced *lantithron*, *crud*, *brust*, &c.

S.

The sibilant, so unpleasant a feature in English generally, is slightly toned down in the dialect:—

(6) The *iew*-sound, as *fliewte* ('flute'), *rhiewbub* (rhubarb). Many words in *ue* or *ui* also take this sound; thus, *triew* (true), *bliew* (blue), *friewt* (fruit), &c.

V.

Sometimes this letter is substituted for *f*, as in *shav* (sheaf). In 'over' and its compounds *v* is always changed to *w*.

The *v*-sound in 'of' is omitted, thus following the rule of Danish speech.

W.

In the words 'who' and 'whose' the *w* is very distinctly pronounced; the dialectical forms of these words are *wheea* and *whe eas*.

X.

In some words this letter is changed to the *s*-sound simply, as e. g. *ass'l* (axle).

And the same remark applies to place-names in which *x* occurs, as *Asby* (Haxby), *Wheesla* (Whixley).

Y.

Some words beginning with *a*, *o*, or *ho* prefix *y* before the vowel-sound, as *yal* (ale), *yance* (once), *yat* (hot), &c.

Ey or *ay* final is generally pronounced as short *a*, especially in place-names or surnames, as *Harlsa*, *Helmsla*, *Pockla*, *Bev'la*, *Sprautla*, *Yearsla*, *Harila*, *Benila*, *Payla*, &c.

The old pronunciation of 'oven' was *yewn*; it is still occasionally heard.

Z.

This letter sometimes takes the place of *s*, as *dose* (dose), *usz* (us); but in such cases it is only lightly sounded,

simple, as in *pine*, is very rarely, if ever, used. The pronunciation of *o* as *aw* has been mentioned above. But before concluding my remarks on the pronunciation of the dialect, I will give a little incident which came under my own observation, and which illustrates the strong leaning there is towards this treatment of the vowel-sound. It was at a school inspection not far from York. The inspector was giving a class of eleven boys a test in dictation; the subject was the Bear, and the beast's claws were not unnaturally spoken about several times in the passage read. When all was done, and the work was being looked over, the inspector (who, by the way, was from the South of England), was 'stagnated,' as we say, to find that four out of the eleven boys, whenever the word *claws* was read, invariably wrote it *clothes*. The poor lads must have been sorely puzzled to think what a bear could possibly require clothes for, but on this occasion their mother-tongue overpowered their reasoning faculties. I confess I felt, as a Yorkshireman, not altogether displeased at this indication that the old speech had not quite lost its hold on the rising generation, even though it might be the means of bringing some of the youngsters to grief on the day of the school inspection.

There is one rule of pronunciation which admits of scarcely an exception, and that is with regard to the *a* in such words as *fast*, *glass*, *grass*, *grant*, *nasty*, *answer*, *draft*, *laugh*, *task*, &c.; in these and in all similar cases the *a* is sounded as in *gas* or *mass*. *Master*, however, is pronounced *maasther*.

The *o*-sound in *lost*, *cost*, *foster*, and all words of that kind, is short, and is never heard as if spelt *au*, which is so universally the case in Southern England.

I must conclude this chapter with a few words as to

flesh-nor-fowl, semi-slang kind of lingo, hateful to hear, or else a hum-drum, matter-of-fact, education-department English, as dull and uninteresting as the Fens, with no ups and downs, such as we find in our Yorkshire folk-talk, to break the monotony of things. In either case the result is not satisfactory. I remember once speaking to an old Yorkshire body about the speech of the present day as compared with what it was half a century back. 'Aye,' said she, 't' yung 'uns dizn't talk noo leyke what tha did when ah wer a lass ; there's ower mich o' this knackin' noo : bud, as ah tells 'em, fooaks spoils thersens sadly wi' knackin. An' then there's anuther thing ;—when deean, *they can mak nowt bud mashelshon on't!*' She said truly, and the metaphor was an apt one ; it is only too often the case that the rising generation make nothing but 'mashelshon' of their 'knackin,' or fine-talk. The 'mashelshon' is a mixture of wheat and rye, and like it, much of the young folks' speech now-a-days is neither one thing nor the other. I for one, at all events, prefer the racy and forcible old folk-talk of Yorkshire as it is still here and there spoken by natives who have seen three score and ten or four score summers, have not had to submit to the tortures of English grammar, and who have never wandered far from their own *heeaf*.

the teacher—a mistake surely, for many a lesson may be taught from the meaning or use of a name ; and to those who are inclined to pass over this important question in the Catechism and who ask ‘what’s in a name,’ I reply, often a great deal. But I must not wander off into by-paths.

There is another meaning of ‘to call’ which is of universal use throughout the district. ‘To call’ people means to abuse them to their faces (to abuse behind their backs is *to illify*), to call them bad names. Often when words run high the pronoun *thoo* is interspersed with great emphasis, thus indicating supreme contempt, while in cooler moments and without emphasis it is but the sign of close familiarity and friendship. There is, for instance, all the difference in the world, in commencing a sentence, between *Dust ta think?* &c. and *Dust thoo think?* &c. The Yorkshire equivalent for ‘to call’ anyone, in the sense of attracting their attention, is ‘to call of’ him ; thus we should say *Noo, Polly, be sharp ; run an’ call of Tom*. Similarly we say ‘wait of’ a person, never ‘wait for’ him.

There are two expressions in connection with the verb ‘to think’ which deserve notice, viz. ‘think to’ and ‘think on.’ ‘Think to’ is equivalent to ‘think of’ in standard English, as in the phrase ‘what do you think to it?’ ‘Think on’ signifies the same as ‘remember,’ as in the sentence, *Noo, thoo mun think on*. This idiom is also used actively as *Think ma on*, i.e. ‘remind me.’

The double negative is in universal use : it is no uncommon thing to hear three or even four negatives in succession where one only is required ; thus, *He niver said nowt neeaways ti neean on ’em* (He never said anything one way or another to any of them). Again, the

meat : to *meat mysen* simply means to find my own food. A relative of mine once went into the cottage of a widow who was very badly off : to eke out a living she took in a lodger ; the house was small and the visitor expressed surprise that the arrangement could be carried out, and enquired how it was managed ; whereto the widow made answer : *Well ya see, ma'am, he meats hissen an' ah weshes him*, i. e. 'he finds his own food, and I wash for him.' To *reet* means 'to set to rights,' and is used in a variety of ways : sometimes 'up' is added to the verbal form, and to *reet up* means 'to correct,' or, as we say in Yorkshire, *ti stthraiten*. Thus it was said to me once with reference to a troublesome boy : *Ah can't deea nowt wi' t' lad, he wants sum yan ti reet him up*. To *hot* and to *bath* are substituted for 'to heat,' and 'to bathe' ; even such phrases as to *potato* and to *strawberry* would be commonly used to express to plant with potatoes or strawberries. To *voice* a person is to make him hear by calling to him, to make the voice reach him.

'Good' and 'bad' have their peculiar treatment. In the first place, they have the meaning of 'easy' and 'difficult' ; e.g. we say *good ti see* or *bad ti see*; *good ti tell* or *bad ti tell*. Again, *good* often signifies 'well,' e.g. *yan mud as good stop at yam* (one might as well stay at home). If a thing is well made it is said to be *good made* ; or if a sheep has a thick fleece, it is said to be *good wool'd*, this expression being also used figuratively in the sense of plucky or brave. Also we must note the verbal use of the same word, which is curious ; thus *ah gooded mysen* means 'I raised my hopes' ; it would be used in such a sentence as the following : *Ah gooded mysen at ah could git ti t' chetch ov Eastther Day*. And lastly, we have the phrase *a good few*, meaning 'a considerable number.'

she might go on to say, he had some *despert bad coughin' bouts*; that he was *bedfast for a fo't-nith*, and that the cough *tewed him seea whahl he couldn't git neea rust neeaways*. This went on till the unfortunate Joe got *that waakly an' doddhery whahl he could hardlins trail hissen across t' chaam'r fleear*; at times he would be full of pain, perhaps his back would *wark whahl he didn't knaw hoo ti bahd*; they tried oils and all manner of *stuff* to try to *dill* the pain when it was on him, but it was *all ti neea use*. The mother would perhaps relate that she herself had been poorly with nursing her son, and had got a cough; but she did not think the complaint was *smitting*, but that, what with one thing or another, she was *quiet stall'd oot*, that she had now *gotten ti t' far end*, and send for the Doctor she must; and when he had come and examined her son she might ask him if he thought the illness had not *sadly fleeced* the invalid, and, if the case was serious, whether he thought there was still *onny mends for him*. He takes the doctor's medicine, and for a time possibly there is no visible improvement, he *nowther dees nor dows*, or he *maks poorly oot*; but after a time a change takes place; after several bottles of *stuff*, another is sent which *caps* him, and in the end he *nips aboot as cobby as owt*.

A severe pain would not be said to be hard to bear, but *bad ti bahd*. If one feels shivery and shaky, as if some poisonous matter had got into one's very bones and blood, we sometimes say that we are *all iv a atterill*. Many other examples under this head might be quoted, but these must suffice.

In no department does the dialect retain such a strong hold as in agricultural terms. Whether we look at the fields, the plants, tools, implements, work, men, horses, cattle, sheep, poultry, carts, harvest, corn, the dairy, or

The newly-made butter is well *blaked*, but some of the cream looks *a bit bratty*.

No better Yorkshire was spoken than in the hay-field or harvest-field before machinery was as much used as it is now. How delightful on the early morning in July to hear the music of the *strickle* against the old *leea*; in other words, the sharpening—*sharping* as we call it—of the scythe, made by three or four stalwart mowers. The *gess* as it lay *i sweeath* caught the rays of the rising sun, which, aided by the *spreedin* of the hay-makers, quickly did its work; then some of the hands would *put in* to pave the way for the rakers, and thus the hay in time was got into *windrow* preparatory to being put into cock or *pike*; or, if the weather happens to be *wankle*, all the hands are at work to get the partly-made hay *off t' grunnd* and into *lap-cock*, which was a sort of twisted armful lightly laid on the ground.

If a 'foreigner' were to go about among the men, he might catch such words as *limmers*, *leading*, *shelvins*, *skell up*, *teeam*, *bleck*, *thill-horse*, or *snubbits*, and perhaps he might not be much the wiser. The *hales* or *steer-tree* of a plough might even sound strange to him, if he happened to get upon that subject.

Possibly one field on the farm is *nowt bud reins an geirs*, another is *seeavy* or *sumpy*, or others full of *bull fronts*, *brassics*, *ketlocks*, *kelks* or weeds of some kind or other, which require *hand-lukin* at times.

If, at another time of the year, the stranger were to look for a moment towards the stacks, he might see here on the ground a *dess* or two of hay ready to be put into the *heck*, or there, a *bottle* of straw for bedding. Away in a grip in one of the fields the *hind* sees *yan o' t' yows rigg-weltd*, and quickly sets her on her feet again: he looks at her with some interest, for it is near *clippin*-

- oftremulous sensation after a blow.
 Dordum : a riotous noise.
 Dorman : the beam of a bedroom floor.
 Dove : to doze,
 Dowled : flat (of liquor).
 Droke : darnel.
 Eased : dirtied.
 Elsin : an awl.
 Falter : to thrash barley in the chaff in order to break off the awns.
 Fastness-een : Shrove Tuesday.
 Fey : to winnow with the natural wind.
 Fezzon-on : to seize fiercely.
 Fleaks : hurdles woven with twigs.
 Flig : able to fly.
 Fooaz : to level the top of a fleece of wool with shears.
 Frag : to fill full.
 Frem : strange.
 Fruggan : an oven poker.
 Gammer : to idle.
 Garfits : garbage.
 Glead : the kite.
 Glut : a large wooden wedge.
 God sharld : God forbid.
 Gossip : a godfather.
 Groze : to save money.
 Hagsnare ; a stub.
 Heap : a quarter of a peck.
 Hip : to skip in reading.
 Hurn : the space between the sides of an open chimney and the roof of the house.
 Jaup : to make a noise like liquor agitated in a close vessel.
 Keeans : scum of ale.
 Kimlin : a large dough-tub.
 Kin : a chop in the hand.
 Lafter : all the eggs laid between two separate broodings.
 Lairock : the skylark.
 Leap : a large deep basket.
 Leathe : to relax.
 Leathwake : lithe, flexible.
 Leaze : to pick out by the hand.
 Leeav : to walk heavily.
 Leeavlang : oblong.
 Leer : a barn.
 Maiz : a kind of large light hay basket.
 Mang : a mash of bran, malt, &c.
 Mauf : a brother-in-law.
 Maul : a beetle.
 Mauls : mallows.
 Maund : a large basket.
 Meals : mould, earth, &c.
 Mealin : an oven broom.
 Moot out : to break out into holes as old clothes.
 Murl : to crumble as bread (verb active).
 Nat : a straw mattress.
 Neeze : to sneeze.
 Nowt-herd : a keeper of cattle.
 Orling : a stunted child.
 Oskan : an ox-gang.
 Owerwelt : laid on the back (of a sheep).
 Pannel : a soft packsaddle.

Leeavlang, Piggin (a milking-pail), Renky, Sark, Sind, Sowl Spittle, Teylpeyat (now pronounced Tellpyat), Wike, Yowl.

It is possible that others might be added to these, for in certain cases, unless special enquiry were made, they might easily escape notice. The word *aiger* would hardly be heard except on a tidal river, but the cry *wahr aiger* raised by the boatmen when the approaching tidal wave is visible, is still common on the lower part of the river Ouse.

Other of the words quoted may retain their hold in other parts, e. g. *doven*, another form of *dove* (to slumber), is still heard in the Wold country, and in one locality in the East Riding *nowttherer*, another form of *nowtherd*, is also in use.

2. *Words gradually fallen out of use in the interval 1851-1891 (as above stated).*

Ananters : lest, in case.	Cod : a pod.
Ar : a scar.	Coop : an ox-cart without shelvings.
Arf : afraid.	Coor : to crouch.
Ark : a large chest.	Cowdy : pert.
Backbeearaway : the bat.	Cowstriplings : cowslips.
Blendings : peas and beans grown together.	Cruse : pleased.
Botchet : mead.	Cushia : cow-parsnip.
Breea : the brink of a river.	Dessably : orderly.
Broach : the spire of a church.	Doory : very little.
Bummle-kites : blackberries.	Dow : to thrive.
Burden-band : a hempen hay band.	Downdinner : afternoon luncheon.
Cake : to cackle as geese.	Draff : brewer's grains.
Cazzons : dried dung of cattle.	Duds : clothes.
Char : to chide.	Faantickles : freckles on the face.
Chunter : to repine at trifles.	Faff : to blow in puffs.
Clavver : clover.	Fixfax : the sinews of the neck of cattle.

there are still many more archaic words and expressions in use in certain parts here and there than some of us have any idea of. I know by my own experience in one district at least that this is the case. It is true the old words and phrases are not now so often heard by educated people as they used to be; the country folk are much more shy of using them before strangers than they were; but for all that, they are used largely by many of the elderly inhabitants when conversing freely among themselves.

It only remains for me to add a few idioms and verbal usages of a general character, most of which have occurred to me in conversation with our folk from time to time, some of them very frequently.

Miscellaneous examples of idioms and verbal usages.

To. This preposition has one or two peculiar usages: thus, instead of 'of no use' we say *to no use*. Also we say, What will you take *to your dinner*? instead of *for your dinner*. Or again, Do you take butter *to your bread*?

There isn't sich (or *sikan*) *a thing*. It is impossible.

It means nowt. It matters nothing.

T' au'd man, t' au'd woman. These are synonymous with Father and Mother, and are not so used with any idea of disrespect, but merely in a matter-of-fact way.

Other twee, three, &c. Two, three, &c., more.

Consider of it. Consider it.

To happen an accident. To have an accident.

Ah'll tell ya. I assure you; or as an intensive, e. g. 'bud ah'll tell ya, sha's that badly whahl she can tak nowt' (but I assure you she is so poorly that she can take nothing). 'Ah had ti run, ah'll tell ya' (I had to run hard).

Recollect. The verb *remember* is seldom used, *recollect* being generally substituted; though *tell* is common also, as in the phrase 'Sen ah can tell' (Since I can remember).

be here inoo,' instead of calling him by his Christian name or 'my husband.'

Went foreign. Went to foreign parts; went abroad.

A deal. Many; e. g. 'a deal on 'em diz it.' 'A varry deal' is equivalent to 'a great many.'

To reckon nowt on. To think lightly of; e. g. 'Ah reckons nowt on 't.'

He is sairly off on 't. He is very ill.

We are off away. We are going away from home.

Ah thouwt for ti cum. I thought about coming, or intended to come.

Year upon year. Year after year.

Ah unbethowt mysen. I thought it over again, and found out my mistake.

Along of or *All along of.* In consequence of; e. g. 'It warn't along o' me, it wer all along of him.'

Ah deean't want nobbut yan. This is a common way of expressing 'I only want one.'

To fare on. To manage, to carry on, to do; e. g. it would be said *we fared on* in such and such a way for a time.

To. This preposition is sometimes used in the sense of 'except' or 'all but'; e. g. We lost them *to three or four*, i. e. all but three or four.

To lay out. To explain; e. g. 'When he laid it oot tiv her sha could mak nowt on 't.'

To set it about. To spread a report; e. g. 'Sha set it about 'at ah 'd taen t' childer fra t' skeeal.'

To'n ti t' deear. To turn out of doors.

Aleean. This is an abbreviation for 'let aleean,' i. e. to say nothing of: e. g. *Q.* 'Is 't teeaf?' *A.* 'Aye, it's bad ti pull, aleean choppin.'

To get up. To become fine (of the weather); e. g. 'Will t' daay git up, thinks-ta?'

Nowt seea and *Neean seea.* Not so, not so much; literally, nothing so: e. g. 'Ah's nowt seea leeam bud what ah can gan ti t' chetch.' 'There's neean seea monny on 'em.'

To have it over with. To talk it over with.

Nookin or *neeakin.* Sitting in a chimney corner.

Ginger hair. This is the invariable expression for red or light hair.

a farden less.' (To *ware* is the common expression for to 'spend'.)

A labourer being asked whether a speculation which he had made in hay answered, said, 'Ah nivver reckoned it; if ah lost, it wer nowt ti neebbody, an' if ah gaaned ah warn't boun ti give it away.'

'If he can't lead he weean't pull i t' pin.' Said of a head-strong man who wants it all his own way. The allusion is to the old-fashioned way of yoking horses in a cart, the *pin* being the middle place of three horses in line.

'Ah can hardlins addle mysen heat,' said by an old stone-breaker as he sat on his heap of stones one cold November day.

'Ah can't mak good breead when t' beeans is i flooer.' This is a common saying, the idea being that the smell from the bean-flowers affects the yeast, and so the bread cannot be good at that time!

'Ah deean't want ti teeam wahrm watther doon his back'; that is, I don't want to praise him.

'Yan can't mak a sho't keeak oot of a watther skeel,' said of a stingy person.

'He started on wi vulgar fractions, an' catch'd him yan on t' heck.' Part of the description of a row that took place at an inn in the old coaching days.

'He's a neyce young man, but he hezn't lost t' yalla off his neb'; i. e. he is very green.

'It's leyke gittin' a-gait ti mend au'd cleas; there's mair hooals 'an yan thinks for i t' lahinin.' Said of cutting some dead boughs out of a tree.

however, very desirable that those who are engaged in any such work should, as far as may be, gain or verify their information at first hand, I mean from the lips of the country folk themselves. This, through the rapid spread of education, is daily becoming more and more difficult; but still, even at this time of day, a great deal may be learnt from them which is worth noting, in the lingering archaisms of the country speech.

I should like to illustrate my meaning by a few examples; though among so many that occur, it is hard to make a choice.

Perhaps I cannot give a better example by way of beginning than one alluded to in the last chapter; I mean the very frequent use that is made of the expression *to think on* in the sense of 'to keep in mind,' 'to remember,' 'not to forget.' I may observe that the stress in uttering it is laid on the last word. This phrase has always seemed to me to be full of force. We say in common parlance 'hold on,' as when a man lays hold on the end of a rope and is bidden not to let it go: he has to keep it in his hand. So here: when a child is told something by its parent, the command is frequently added that it is to mind and *think on*; it has, that is to say, to keep what it has been told in the grasp of the memory and not let it go. And while on the subject of the memory I will mention another word which I do not think is common to the rest of England, but rather peculiar to the North; I mean *off* in the sense of 'by heart.' When a teacher, for instance, has given a child something to commit to memory, he will ask after a time if the youngster has it *off*, by which he means, is he able to repeat it by heart? There is also another sense in which the word *off* is used. When a man, for example, wishes to say that he is on the point of going

If a workman is at a standstill in his work from any cause—as, for example, a bricklayer for want of mortar—he is said to be *fast* for mortar; and if the same workman does not take kindly to his occupation, he would say that he did not *matter* it much. Or again, when a person is much occupied with work, he is *throng*; and if others are busily engaged with him, we say that there is *throng deed*; while the same expression would be used if there were unusual stir or business going on of any kind. In ordinary English we say that a person is greatly disappointed when he finds out that he is mistaken about some matter; in Yorkshire, when this is the case, he is said to be *sadly begone*. To take away persons' characters, to abuse them behind their backs, and the like, is to *illify* them. A dull, stupid, senseless sort of person is called *daft* or a *dafty*; and from the same word we have *daft-heead*, meaning 'a blockhead,' together with *daft-like*, *daftness*, and *daftish*, which speak for themselves. The dialectical equivalent for 'to inform a man about anything,' i. e. to explain matters to him, is to *insense* him; the word implies more than merely telling, it rather signifies to give complete information upon any matter so that it can be fully comprehended: a man would say that he did not understand how to do a certain piece of work because he was not properly *insensed* into it: when we are fully *insensed* upon a subject we know how to act. This old word occurs in Shakespeare, although it is sometimes wrongly spelt, viz. *incensed*—at least so it would seem. The following passage from *Richard III*, Act iii. Sc. 1, appears to be a case in point.

'Think you, my lord, this little prating York
Was not insensed by his subtle mother
To taunt and scorn you thus opprobriously?'

for instance, of a lad undertaking some work and not succeeding in it, that he had no *framation* about him.

When a man is in low spirits he is said to feel *dowly*; this, too, is a word which does duty in a variety of ways, and is most expressive: it is applied to things, conditions, and places, as well as to people.

Often the employment of an appropriate word will add singular force to a remark which would else be comparatively tame. Thus, *graitthing* is a vocable not uncommon in our folk-speech; it is used in the sense of clothing, fittings, furnishings, and the like. This same word was once applied in a telling manner by one who had taken out a summons against a labourer for some offence. The offended party was returning from the magistrate who had issued the required mandate. On the road he meets his antagonist, who eyed him with some malevolence and curiosity. The plaintiff returned the look, and called out triumphantly to the other, 'Aye! ah've been gittin sum graithin for tha!' Under the circumstances, I do not know of any word that would better express the state of things than that used on this occasion.

Our Yorkshire folk are fond of sport, and many a forcible expression might be picked up in connection therewith by those who are thrown in the way of it. For instance, on the morning of the day of the harriers coming to the place of meeting, one man would say to another in bated breath, 'We've her set'; there would be no mention of the word hare. It would be perfectly understood that the speaker had been out with others, ranging, and knew where the hare was on her 'form.'

As a rule, my fellow 'countrymen' are supposed to be pretty good judges of character, and they can sometimes express the good or bad side of a man in a few

summary of her state of mind, 'If ah 'd a'e thowt 'at it wad a'e cum ti this, ah 'd a'e sthrovven ti a'e thrussen thruff widoot 'em.' Even in Yorkshire, it is to be feared, pride, jealousy, and ingratitude are not absolutely unknown ; and it must be confessed that there was just a pinch of all three in this old lady's cutting words.

Under the existing state of things, the payment of taxes is no doubt a necessity, but to be overtaxed is not only not a necessity, but is to some natures specially irritating. Nevertheless, rather than that their purse should suffer, or still more their principles, such sensitive people will from time to time be found to take any amount of trouble to try and get their grievances redressed ; and who can blame them ? The sense of justice is strong in all of us. It was so, beyond doubt, in the case of a certain old woman from one of the dales of the North Riding, of whom I was told that she one day appeared before the Commissioners of Income and Assessed Taxes for the district in which she lived. It seems she had been surcharged for a riding-horse, to her great annoyance. And so she donned her Sunday best, and in due time appeared before the said Commissioners to appeal against the charge. Either there was a flaw in the formalities, or she did not state her case intelligibly, or something else was wrong ; at all events she did not succeed in making good her claim, and she left the room somewhat crestfallen, and in a very agitated frame of mind. Meeting an acquaintance shortly afterwards, he asked her how it could possibly be that she had not gained her point. 'Whya,' she replied, angrily and excitedly, 'ah 'd ower good a hackle o' my back ; bud ah 'll git a proper hoss, an' ah 'll rahd awlus !'

In another chapter I have drawn attention to the

Sometimes a strong bit of Yorkshire, when accompanied with a threat, is almost overpowering. It has even been known to bring a love affair to a sudden termination. A story is told of a sawny old bachelor in a village not far from Northallerton, who was in love with a lass in a neighbouring place. He came home one day to his aged mother, a black-eyed, spirited old soul, whom he maintained, and who saw her home imperilled. It was late one Sunday night after meeting the girl. He thus briefly described what took place. 'Muther was set ower t' fire; sha click'd up pooaker an' com at ma, an' sha says, "If ivver thoo gans efther that lass ageean, ah'll fell tha." 'An', he added, 'ah nivver do'st.'

Every Yorkshireman knows what *warming* a child means; perhaps not a few have good reason to remember the force of this expression by bitter experience. I do not know whether my brother 'countrymen' require more flogging than other people, but it is a remarkable fact that our dialect is peculiarly rich and forcible in what a Winchester School boy would call 'tunding' phrases. *Ah'll gie tha thi bats; he bensill'd him weel; she bray'd ma; if thoo bunches ah'll gie tha a cloot ower t' heead; a daffener; a good eshin' (or hezzlein'); ah'll dhriss (or sttrighthen) tha; ti ding doon; he fetch'd him a kelk ower t' shoodthers; he leac'd his jacket; ti neville, skelp, bazzak, pick, yenk, &c.* These, and many more like them, will be familiar to many of us.

A clergyman of my acquaintance was visiting an old man, who enlarged, among other things, on the devotion of his daughter to her only child, John Robert. He gave him to understand that she fairly idolised the child; and there and then seeing the boy in the street, he called to him in tender tones, 'John Robert, yer

gising to the other for his ignorance about agricultural matters, but who after all was not quite so ignorant as the apology seemed to imply, 'Bud,' says the farmer, 'thoo knaws a vast about it ; ah do'st ventthter wi' thee for a hind.' This was taken as a high compliment, and it is probable that a look of satisfaction passed over the face of him who had just before professed himself unskilled in the work of the farm; whereupon, the other, thinking that he had perhaps gone rather too far in his remark, and that his words might conceivably be taken advantage of, promptly added, with true Yorkshire caution, 'Ah sud mebbe a'e ti back tha oot a bit t' fo'st year !'

The love which every Yorkshireman has for an old favourite horse is strong indeed, and when an animal of this kind goes the way of all flesh the owner is often wellnigh moved to tears. 'I shall never forget,' writes a correspondent, 'the broken voice of my father's bailiff when he came to report the death of a favourite mare after a long watching ; he simply said, "it 's owered," and turned away.' That announcement, brief though it was, told a great deal more, so it seems to me, than if expressed in any other way.

Grammar School. Extracts from this Glossary are published in an early number of the reprinted Glossaries of the English Dialect Society. The folk-speech of the Lowlands of Scotland bears such a strong affinity to that of East Yorkshire, that a glance at Duncan's Glossary is not without interest, albeit that its scope is contracted and defective. Still, we may learn a few facts from it that bear upon our subject. Thus, for example, we find that certain of our Yorkshire pronunciations of the present day are identical with those of the South of Scotland at the close of the sixteenth century: as instances we may quote *brek* for 'break,' *chow* for 'chew,' *snaw* for 'snow,' *blaw* for 'blow,' *threed* for 'thread,' *meer* for 'mare,' and so forth; but the list of words is so limited that we cannot draw many conclusions from it. A few familiar words appear among the number given, viz. *stope*, *pig* (Yorks. *piggin*), *bladder* (mud), *carlish* (Yorks. *chollous*), *clap*, *headstall*, *sneck*, *imp* (to insert), *sheerer* (harvester), with some others.

What is most desired is however not found in Duncan's Glossary, viz. a few sentences to indicate the pronunciation at that date of ordinary vowel-sounds. One would like to know, for instance, if in the folk-speech of that date 'do' was pronounced *deea*, (look) *leeak*, (dame) *deeam*, (lame) *leeam*, (plough) *pleeaf*, (tough) *teeaf*, and so on. One would be curious to ascertain if the abbreviated definite article was in full force in the middle ages as it is now; if the personal pronoun *ah* (I) was universally used as at the present day, whether the *tth* or *ddh*, another strong peculiarity of our present pronunciation, was a strong peculiarity in those days. Whatever our own opinions may be on these and many other questions of the kind, we are in the dark as to positive proof.

Son.—Faether, they 're liggin all on oor faugh lands;
Ah trailed 'em theer mysell wi my awn hands.

Father.—Thoo 's a good lad, my Hobb, that teeak
sike care :

Is t' yoaks an' bows an' gad an' yoaksticks theer?

Son.—Aye, Aye ; an' t' plewgh-staff teea, hopper
an' teems ;

Wa lack nowt bud a bay stag o' min eems
'At we 're ti yoak i t' plewgh afoor wer yawds,
An' then ah 'se seear we 'se rahve up all adawds.

Father.—Ne'er rack, ne'er rack ; we 'se tak neea thowt
for that ;

Ah 'se seear 'at it 'll bahd us billing at.
Oor land is tewgh, an' full o' strang wickens,
Cat whins, ap seeavy furs, an' monny breckins :
It 's nowt bud gorr, it ploshes under feeat ;
Wa 'se finnd trouble enough when wa cum ti it.

Son.—Lythe ya, lythe ya, how fondly you talk
You think we 'se mak monny ill-favart bawke.
When wa do plew, wa mun tak tahm ah reed ;
Ah 've heeard folks offens say mair heeast warse speed.
T' feck on 't 's gripp'd, an' t' wather runs away ;
Ah was at t' field mysell, and saw 't ti-day.
It 'll bring as good blendings ah dar say
As ivver grew a reeat in onny clay.'

In the original, from which this is taken, there are misleading spellings and slight omissions of letters, some of which I have corrected. There are still a few evident inaccuracies in the text : in the last line, e. g., *in* would no doubt be more correctly written *iv* ; *ti it* in the original is written *teaut* ; *tiv it* or *tul 't* would be more consistent with modern usage, and I suspect with that of the period of the writing ; but I have written *ti it* as adhering more closely to what was before me.

The above is a valuable example of the dialect as spoken in the North Riding more than two hundred years ago, and, beyond all reasonable doubt, for centuries before

term in any part of the district I cannot say with certainty; in Jutland the word under the form *bue* is commonly used, with a like meaning, by the cowboys and others for carrying fodder from the barns to the places where the cattle may happen to be.

The other less common words will be found in the glossary at the end of the volume.

For the sake of those who are not so familiar with our folk-talk I will add a 'translation' of the above passage.

Mother.—You annoy one, and then, I trow, you greatly regret an angry word. Go, my lass, and gather some firewood from the kindling hole, then go and fetch a pail of water and hang the pan over the fire on the hook, and I will wash up the milk strainer and dishes in the corner.

Father.—Pray do so, Pegg: then I will get up in the morning and look out some sacks and put up our seed corn; then you may feed the pigs with grains, and I will give the horses some tail-corn and chaff. Then you may make hot some porridge for our breakfast until I put away my threshing fork and flail: and, John, do you make ready my harrows and plough, and he and I, Pegg, will manage well enough. I have heard it said, and now I have discovered the truth of it, between two stools the tail may fall to the ground. I depended on Hobb and he depended on me, and I see that nothing whatever is ready; no traces, hames, or collars to be found; no swingle-trees or halters; everything is out of its place. Only two days since I am sure they were all here thrown on a heap in the middle of our barn floor.

Son.—Father, they are all lying on our fallow; I took them there myself with my own hands.

Father.—You are a good lad, Hobb, to take so much care; are the yokes, and fodder hoops, and long whip and yoke-sticks there?

Son.—Yes! and the plough staff as well, seed basket, and teams; we want nothing but a bay horse of my uncle's that we must harness to the plough before our old animals, and then I am sure we shall tear up everything to pieces.

mistake. The point was hotly contested. Meetings were held, and letters written on the subject without end. The writer of the dialogue thus describes the state of things at the time in a foot-note. 'To such a pitch was the discussion respecting the screen carried on in York about this time, that nothing else was heard, spoken, or thought of. Footmen picking up scattered arguments in the dining-room debated together furiously in the servants' hall ; while in the kitchen the cook, housemaid, and scullion were all engaged in the dispute. At a dinner party given by Mr. C., a gentleman who sat with his back to the fire, feeling rather cold, requested a servant, whose head was full of the argument, to *remove the screen*—meaning the one at the back of his chair. John started from his reverie at once, and quite forgetting where he was, called out that he would be hanged if it should be *stoored* for any man.'

Even the farm labourers got to hear tell about the Minster screen ; and being just then, as it happened, rather a *slack tahn* on his farm, one of these, Bob Jackson by name, takes it into his head to go and have a look at the screen for himself. As he rides along Goodram-gate he falls in with his friend Mike Dobson, and at first would have ridden past him, but Mike calls out to him, and after exchanging a few words of salutation, they converse with one another thus :—

'*Mike*.—Bud what brings thee ti York this tahn o' t' yeer,

Ah 's seear it diz yan good ti see tha heer.

Hez ta browt owt ti t' market, owr 's thi teeam ?

Are all thi bairns quiet fresh at yam an' t' De'ame ?

Ah sud a'e thowt you 'd all been thrang at t' farm

Mang t' haay an' coorn, for this is t' thrangest tahn.

Bob.—Wi sum folks it may be ; bud, bairn, mah haay
Hez all been steck'd an theak'd this monny a day ;

Bud when ti leek thruff t' Minstther they began,
 They started ti finnd fau't wi 't tiv a man;
 This thing wer ower big, that ower small,
 Whahl t' uther had neea business theer at all.
 If ivver thoo did tiv a cobbler send
 A pair o' sheun he did nut mak, ti mend,
 Thoo 's heeard what scoores o' fau'ts he varry seean
 Wad start ti finnd oot wi thae poor o'ad sheun;
 T' sowing wad be bad, an' seea wad t' mak,
 An' t' leather good ti nowt at all bud crack.
 Just seea theeas chaps funnd fau't wi neea pretense
 Bud just 'at t' pleeace was nut belt by thersens;
 Noo when they com ti t' Screen it strake 'em blinnd,
 For nut yah sing'l fau't wi 't could they finnd,
 Until yah cunning chap ti show his teeaste
 Threeap'd oot leyke mad 'at it wer *wrangly pleeaced*.
 He said it sud a'e been thrast fodther back,
 For t' Neeave leek ower lahtle it did mak,
 An' that it seea confahn'd his view o' t' pleeace
 Ti let it bahd wad be a sair disgreeace.

Bob.—Whya, sike a feal as that sud nivver stop
 Doon heer below, bud gan an' glooar fra t' top;
 Ah mud as weel ding mah back deear off t' creeaks
 An' then tell t' weyfe 'at it confahn'd mah leeaks;
 Mah wo'd sha 'd seean confahn mah leeaks for me
 Wiv what ah weel sud merit—a black ee.

Mike.—Yah feal maks monny is a thing weel knawn,
 An' t' trewth on it was heer meeast tthrewly shown;
 A soort o' chaps 'at scarcelins could desarn
 T' diff'rence twixt an o'ad chetch an' a barn
 Fra t' cunthry sahd all roond aboot did thrang,
 An swar it sud be shifted reet or wrang.
 Noo deean't thoo think 'at ah had nowt ti say,
 Bud just did let 'em hev ther oan fond way;
 Nay; hundhreds, bairn, o' foo'aks agreed wi me
 'At stoored it owt nut, an' sud nivver be.
 Disputes an' diff'rences 'at had neea end
 Began ti start, frinnd quarrelled seean wi frinnd;
 Mair non-sense teea aboot it, bairn, was writ,
 'An ivver hez been fairly read thruff yit,

For him thoo sees ah caredn't hauf a pin,
 For dhrink had browt him ti t' staate he was in;
 Bud mah heart warked ti see t' poor bairns an' t'
 deeame;

An' seea ah moonted t' meer an' skelped off heeame,
 An' theer ah teuk fahve poond, pairt of a hooard
 Ah 'd felt i t' Bahble ti be oot o' t' rooad
 (For ah 's yan o' thor chaps at 's ommost seeaf
 Ti spend all t' brass at 's handy ti my neeaf),
 An' sent it tiv him by wer dowlthther Nance
 'At he mud pay off t' bailiers at yance.

Wad you believe as seean as t' brass he gat
 He off ti t' public-hoos, an' theer he sat,
 An' sat an smeuk'd, an' smeuk'd an' dhrank away
 Fra two'alve o'clock ti two'alve o'clock next day.
 Just then ah enttherrd t' hooose as ah past by
 Ti git a dhrink, for ah wer desprit dhry;
 An' theer ah fan t' oad raggil ti be seear
 Stthritch'd ov his back deead dhrunk o' t' parlour fleear.
 Ah thrast mah han' intiv his pocket neuk
 An' back ageean mah fahve poond nooate ah teuk;
 For when ah gav him 't it wer mah intent
 'At he sud deea nowt wi 't bud pay his rent.
 Just seea ah think thoo had a reet ti tak
 T' croon thoo subscrahbed, could thoo a'e gitten 't back,
 Sen they ti whom t'was gi'en had got neea reet
 Ti deea owt else bud what t'was gi'en for wi 't.

Mike.—An noo ah thinks ah 've tell'd tha all ah ken
 An meead tha just as wahse, mun, as mysen;
 Seea cum thoo yam wi me an see t' oad lass
 An' git a beyte o' summat an' a glass;
 For ah 's se'a hungered t'onnd ah scarce can bahd,
 Ah 've gitten quiet a whemlin i t' insahd.

Bob.—Ah 've neea objections, bud afoor ah wag
 A single leg ah 's tied ti see mah nag.

Mike.—Thoo needn't, mun, i Moss's yard he 's seeaf,
 Ah 's warrant, ti get haay an' coorn eneeaf;
 His isn't t' inn wheer rogueish hostlers cheeat,
 An' grease t' hoss mooths ti set 'em past ther meeat.

'Yah day ah wer gannin doon t' rooad ti Bo'lli'ton wi Bill, an' Bill wer gannin wi me, an' seea wa beeath on us wer gannin wi yan anuther. It wer a varry wahrm day, an' eftthur a bit wa com tiv a public-hoos : seea Bill says ti ma, "wilt ta com in, mi lad, an' git a glass o' summat?"

"Whya," ah says, "it 's varry wahrm an' ah 's dhry : ah 's neea objections."

'An' seea wa beeath on us gans in ti t' public-hoos. An' as wa was set suppin wer yal an' ho'ddin a bit o' pross wi yan anuther, ah seed a greeat lang swanky chap set i t' lang-settle ower anenst us. Noo ah seed him all t' tahn gloorin at us desptert hard ; an' eftther a bit ah says tiv him :

"Noo, mi lad, what 's ta gloorin at si hard forr?"

"Whya," says he, "when yan hez'nt nowt ti sup yanssen, ah thinks 'at t' next best thing ti deea is ti leeak at them 'at hez."

'Wa laff'd, an' ah says, "Whya ; bud wa can seean mend that : what wilt tha tak?"

"Aw," says he, "ah 's nowt partiklar."

"Whya, bud thoo mun give it a neeam," ah says.

"Then," says t' man, "ah 'll tak a quahrt o' yal."

"A quahrt!" ah says, "wad n't a pahint sarve ya?"

"Ah deean't think it wad," says he ; "thoo sees ah 's gitten sikan a greeat thropple 'at a pahint nobbut wets yah sahd."

'Seea ah tells t' sarvant-lass an' sha fetches him a quahrt o' yal.'

'Noo t' man had gitten sikan a mooth as ah nivver seed ; it war a mooth ; it war a reg'lar frunt deear : an' he oppens his mooth an' he sups t' quahrt o' yal at yah slowp. Noo ah seed him deea it, an' Bill seed him an' all ; wa beeath on us seed him, an' seea what ah 's tellin o' ya 's reet.

'He sets t' mug doon, an' ah leeaks at him ; an' ah says tiv him ; "Noo, my lad, dost ta think thoo could deea that ageean?"

"Whya," says he, "ah thinks ah mebbe mud"

"Then thoo s'al." An' seea ah gans mysen an' ah fetches him anuther quahrt o' yal. An' as ah wer cumin' thruff t' deear-steed ah seed a moose-trap setten aback o' t' deear, an' there wer a moose, iv it an' all ; it warn't a varry big

When anyone shivers with cold,
 "He's all of a ditherum dotherum,"
 And when you're a tease or a plague
 They say that you "werrit an' bother 'em."
 A door never creaks on its hinge,
 It always "beeals oot on it jimmer,"
 And a pot always "gallops an' boils"
 When it gets much beyond a good simmer.
 If you walk pretty hard round the house
 They say that you "rammack an' cluntther,"
 And a woman who's not very neat
 Is a "macktubs, a bummax, a buntther."
 A blow on the nose is a "snevitt,"
 And scissors are always called "sithers,"
 Whenever the road's very dirty
 They say that it "closes an' slithers."
 A man never grumbles and growls,
 Though he frequently "chitthers an' chuntthers,"
 And pigs are called "nackies" and "chackies"
 Before they grow into big grunters.
 Dull people are said to feel "dowly,"
 A spendthrift is always a "weeastther,"
 And when you don't walk very smart
 They say that you "slammock an' sleeastther."
 A trap for a hare is a "snickle,"
 A thing that is brittle is "smopple,"
 And when they are milking a cow
 They tie her hind legs with a "hopple."
 They say that a man's in a "pankin"
 Whenever he flies in a passion,
 And an old woman dressed like a girl
 Is described as "oa'd yow i lamb fashion."
 I could tell you some scores of queer words,
 And I would if my paper was longer,
 So I'll keep 'em until I come home,
 As soon as I grow a bit stronger.'

It will be found that a few of the words in the above
 extract are not contained in the Glossary; for, interest-
 ing though they may be, they seem to partake of the

ultimately captured him. But I have recorded the story almost *verbatim* as it was told me.

As a rider upon the following example, I will add one of a similar kind which I have received from Holderness. A countryman of that district once related how a wasp made the churning of butter too salt, and so spoilt it: this he described as follows, in answer to a question how such a thing could possibly be:—

‘Whya, t’ wasp teng’d t’ dog, an’ t’ dog hanced at t’ cat, an’ t’ cat ran owerquart t’ staggarth an’ flaa’y’d t’ cockerill, an’ t’ cöckerill fligg’d ower t’ wall an’ flaa’y’d yan o’ t’ beeos, an’ t’ beeos beea’d an’ stack it heead thruff t’ dairy windther an’ flustthered t’ lass seea awwahl sha let t’ sau’t-kit tumml’ inti t’ kennin’ o’ butther.’

It is matter for regret that any of our folk should ever be ashamed of their broad speech, which they have inherited from their fore-elders; but this not infrequently is so. An acquaintance of mine, who till lately lived in Hull, one day took a walk to a village a few miles distant from that busy centre. Being a native Yorkshireman himself, he always enjoyed hearing the, to him, familiar and expressive cadences and phrases of the Holderness vernacular. One good old soul whom he visited on this occasion, thinking his ears might be shocked by her every-day rough honest speech, made some attempts to refine herself into polite English, which were as needless as they were laughable. The father was nursing his child, and telling it he ‘wad a’e ti be up afoor t’ craaks i t’ mornin’ an’ tak his braykus wiv him.’ Says the wife, ‘nut *braykus*, faether, say *breekus*; wa maun’t a’e t’ bairn browt up broad spokken; naw, bliss her, she shan’t be browt up broad spokken.’ At another house our friend heard an irate

Church. The somewhat ornate ritual and the, to him, unusual length of the service, exercised the poor man's mind a good deal; in fact, he was profane enough to describe the ceremony as a whole, as 'weeant gannins on,' and as to some of the details he expressed himself somewhat thus :-

'Aye, they've gitten poor au'd Kit (Christopher) sahded at last. They wur a long whahl ower t' job, bud they've deean it at last. They had sum lahtle lads i wheyte goons; an' they put t' coffin upon a bink i t' Chetch, an' read summat 'at ah could mak nowt on. Then t' lads started ti reek t' preeast, an' they reek'd t' ain t' uther an' they reek'd au'd Kit; an' then they all bood ti t' preeast. Eftther a bit they started ti degg t' preeast, then they degg'd t' ain t' uther, an' they degg'd au'd Kit. Bless ya, bairn, it wer a lang job, bud they 've gitten him happ'd up at last.'

It need hardly be observed that the 'reeking' and the 'degging' referred to the use of incense and holy water at certain parts of the impressive service.

It is not often that one forgets the stories of one's childhood. There is a bit I heard my father tell as it was told to him many years ago by a North Riding rector. The said clergyman was standing talking to a parishioner one day when a lad passed on the other side of the 'toon stthreet' that he did not recognise. Enquiring of the woman to whom he was speaking who it was she soon 'insensed' him.

'Whya, Sorr,' says she, 'deecant ya knaw? They call him *Timmy James's cute lad*.'

'And what do they call him Timmy James's cute lad for?'

'Whya! then ah's leyke ti tell ya. Ya see yah day his meeastther sent him ti Hoon-ton wiv a cart wi a toop; an' as he wer gannin doon t' lonnin he meets yan o' thor Pedlars wi seein-glasses. Says t' chap, "mah lad, wilt ta bahy a seein-glass?" "Naay," says t' lad, "ah a'e na brass for

dialect, in which a farm lad attempts to describe to his friend the symptoms of an attack of the influenza, and how he contracted the ailment, or rather, we should say, how it was brought to a crisis.

This friend, whom we will call Dick, remarked how, a month ago, with some concern, he had noticed that Jack, the other *dramatis persona*, had 'leeak'd a bad leeak'; whereupon Jack gives an account of himself in these words:—

'Whya! noo then ah 'll tell tha hoo ah is. Thoo sez 'at ah leeak'd a bad leeak when thoo seed ma a bit sen. Ah laay thoo wad a'e leeak'd a bad leeak an' all if thoo'd been hann'ld as ah 've been hann'ld. Fooaks calls this complaint 'at 's stirrin t' inflewenza; but as ah tells 'em, it 's neean it; it 's summat a vast warse. Thoo knows yah day at t' forend o' t' year ah 'ed ti tak fower beeos for oor maastther ti Bev'la: it wer a varry cau'd daay, an' afoor ah gat ti t' far end it started an' it fair teeam'd doon wi raan, an' varry seean ah 'ed n't a dhry threed ti mi sark.

'When ah gat ti t' spot, t' man war n't theer; an' seea ah gans ti t' hoos ti see t' missis, an' sha sends a lahtle lad ti laate him. Noo then, as ah was stood i t' deear-steead wi t' missis, yan o' t' beeos see'd t' coos iv a pastur, an' afoor ah could git tiv im he was ower t' hedge an' dyke an' intiv a seed clooas, an' went becalin an' lowpin' ower t' lan's fit ti rahve up t' grund: ah eftther him wi t' dog, an' he runs fo'st ti yah sahd o' t' clooas an' then ti t' uther, whahl ah thowt ah wer boun ti be fair bet wiv him, bud at last wa gat him thruff t' yat an' back ti t' uthers. Ah left mi beeos and started back for yam.

'Noo, bairn, when ah gat tiv oor pleeace, ah felt mysen iv a varry queer waay. T' cau'd had clapp'd on ti ma, an when neet com ah wer all iv a atterill: an' seea ah varry seean fligged up ti t' bauks as t' au'd hens diz; an' then ah wer bed-fast for ommost a fo'tnith. Tahm 'at ah wer liggin i bed ah could hardlins bahd; mi heead wark'd an' mi beean wark'd; bud ah was t' warst i mi limbs reet fra mi lisk ti mi teas. T' doctther com, an' he ga' ma sum stuff ti dill t' paan,

task, and blew *him* up sky high for such erratic conduct ; 'Why,' said the man, by way of apology, 'ah thowt it wur a nooat, an' it wur nobbut a fly—*bud ah plaayd it!*'

Nothing illustrates our folk-speech better than those short, homely, every-day phrases and sayings which may be constantly heard round cottage doors, or in the fields, by those whose ears are open for them. With few exceptions, all the short sentences which are here added I have myself heard at various times, and I give them as they were spoken.

1. Cum thi ways in an' sit ya doon.

2. T' hosses was good 'uns ; they 'd buckle undher wi ther bellies ommost ti t' grunnd when wi was teeaglin up t' tim'er on ti t' waggin ; aye, poor things, they was grand 'uns.

3. Ah deean't gan bauboskin' aboot leyke sum on 'em ; ah sticks ti t' heeaf.

4. Ah 'll wahrm tha thi jacket if thoo deean't give ower this minnit — noo, ah 's tellin o' ya.

5. T' pales has ommost whemm'd ower inti t' plantin.

6. When t' hoss wer new yauk'd it lowp'd reet on end.

7. Hoo 's yoor fooaks ?

8. Ah 's sadly tew'd aboot oor Dick ; he gits set i t' public-hoos of a neet, an' then he cums yam as meean as muck, whahl he 's fit ti rahve all afoor him.

9. T' pigs has been makkin sad deed reeatin up t' swath.

10. Yan 'll nivver see t' marrow tiv him.

11. Sum daays ah 's middlin' ; an' uther sum ah 's as waffy an' waake as owt.

12. Ah put a bit o' ass uppo t' cauzer—au'd fooaks falls numb. (Said by one who had strewn ashes on the foot-path in frosty weather.)

13. Q.—What sort of work had you to do ?

A.—Wa striked, an' lowsd shaffs an' helped ti windher lahn an' all soorts ; we was nivver fast.

14. Is ta laatin oor maastther ?

15. He nips aboot as cobby as can be.

16. Ah wrowght an' tew'd amang t' taaties an' wezzels ti scrat eneeaf ti feed t' pig.

A.—Aye, a vast; ah seed sum i peyke, an' sum i sweeathe, an' sum i all forrms.

39. T' lahtle lass is nobbut badly; sha 's cuttin' her assel teeth.

40. Tak t' bands off t' shelvin' an' ah 'll fetch t' lad ti tak t' au'd meer yam.

41. Thoo hang-gallas thief, thoo, ah 'll wahrm tha thi jacket fo' tha, nobbut ah could catch tha.

42. Let 's feecal it, an' gang laat it. (Let us hide it and go and seek it.)

43. *Jack, standing among a group of lads, loq.* Jim; a'e ya a bit o' bacca on ya?

Jim.—Naw, ah 's seear ah a'e n't.

Jack.—A'e ya ony o' ya ony on 't on ya? (This specimen was told me many years ago.)

44. *Q.*—Well, N., how do you manage to get your pigs to look so well?

A.—Whya, ah gi'es 'em a bit o' slap i t' mornins' an' a bit o' wo'zz'l at neets, an' they corresponds wi yan anuther.

45. Thoo 's a dossel-heead. (Dossel is the straw knob on the top of a stack.)

46. Ah 've stthraan'd t' guidhers o' my shackle.

47. We 've gotten him neycely sahded, i. e. we have got him decently buried.

48. He stack t' au'd ass wi t' shill (shaft) end.

49. He gans wiv his nooaze uppo t' grunnd. (Said of a man who was very much bent.)

50. Whyah, noo! ah think this dinner tahm 'll set him, (Said of one who was lying *in extremis*.)

51. Sha hings an' trails aboot t' hoos; sha 's sadly oot on 't.

52. Clout his lugs. (Box his ears.)

53. Wheea 's owes ya, an' wheer deea ya cum fra? (Said to a small boy by a stranger.)

54. *Q.*—Well, how are you to-day?

A.—Whya! ah 's aboot at t' au'd spot; ah 's neea for-rarder, ah 's backarder if owt.

55. *Q.*—Now, A., how is your wife this morning?

A.—It 's ti neea use tellin o' ya a stooary; sha 's been i bed a good bit an' ah think sha 'll nivver cum oot neea mair

71. Are t' broth cau'd eneeaf ti sup. (Broth is always spoken of in the plural number.)

72. Ah 've ta'en t' top off'n t' clock; ah 's frettened o' nappin' t' glass.

73. You 've gitten a grand leeak-on o' gess ti year (i.e. there is every prospect of a good crop).

74. What 's ta nestlin at? Wheer ivver is t' meer gahin ti git crowled teea? (Blacksmith to a mare he is shoeing.)

75. They nivver diz neea good eftther they git ankled in wi them lot.

76. Deean't fash thysel ower 't.

77. Tak care t' hansel thi new bonnet o' Eeastther Sunda; it suits tha tiv a pop.

78. Ah weean't a'e ya scrattin up mah new tthrod; noo then, ah 's tellin o' ya.

79. Ah 's had a weary whahl on her, bud ah 's gitten shot on her noo. (Said by a man who had recently lost his wife!)

80. Ah 's jealous ah sal nivver be quiet betther.

81. Thoo mucky bairn! what hivver hez ta been deecain' ti git thi feeace all setten in wi muck leyke that: gan thi waays ti t' beck an git thisen weshed, or ah 'll help tha.

82. Mah wo'd, bud them 's gran' uns.

83. Noo he did leeak sadly begone did poor au'd Frank as seean as he fan' it oot.

84. *Jack*.—Bill, what tahm hez 't gitten teea? *Bill*.—If ah 's reet it 'll be fahve or a bit betther mebbe. *Jack*.—Then ah mun lap up, an' away an' git t' beeos foddhered.

85. Dick; whau 's yon? *Dick*.—Ah 's seear ah deean't know; ah 's neea kennin for him.

86. They 're awlus differin' an threeapin aboot summat.

87. Au'd Mary 's gotten t' heart diseecas: an' sha can't bahd ti be clash'd or putten aboot or owt; it tews her sadly.

88. Ah leeamed mysen sadly wi t' axe, bud ah lapp'd t' pleeace up: it blooded t' clout despartly at fo'st, bud it varry seean mended.

Examples of this kind might be indefinitely multiplied, but enough perhaps have been cited to show the general character of the folk-talk at the present date.

difficulty. I subsequently sent my friend a specimen of our North Riding dialect, requesting him to make notes of words and expressions therein that were familiar to him in Denmark. When he returned the document the notes were so numerous as quite to surprise me at first ; though when we consider the extent and character of the Danish occupation of this part of England, it is hardly to be wondered at that its indelible impression upon the language of the people still remains so clearly and deeply marked ; in fact it would have been strange had it been otherwise. During the year 1890 I made two journeys to Denmark to stay with Danish friends ; once to the extreme East of the country within a few miles of the Swedish coast, and once to the extreme West, within hearing of the roar of ' Vesterhavet ' as it lashes in its fury the long low sandy shores of Jutland. To me these visits were full of interest. My friend in the West was unsurpassed in his knowledge of the Danish dialects and folk-lore, and being an excellent English scholar, I learnt much from him. I had, too, an opportunity of hearing the Danish folk-talk spoken in its fulness, for the people of that part had mixed but little with the outer world, and in their speech and customs were not far removed from their fore-elders of former centuries.

Almost the first place I visited in the neighbourhood was the island of Fanø. This is the most northerly of the Frisian group, and the only one of them which still belongs to Denmark. It was a sunny day in July when I crossed over the narrow belt of water which separates Fanø from the mainland. The impressions made by what I saw on this quaint little island I shall not easily forget. In days gone by, each of the different islands had its own peculiar costumes ; but, sad to say, the irre-

was there to spare that one of the party had to sit in the bows to trim the boat, with two of us amidships and the skipper astern. At length we were nearing the opposite shore in safety, and the passenger in the bows, thinking that all cause for anxiety was over, made a motion to alter his position in the boat, whereupon the old Viking shouts excitedly with the true Jutlandic accent 'Du maa ei komme endnu.' To my ear this sounded as much like our Yorkshire dialect as anything could do that was not it; and I feel sure that any Yorkshireman on hearing it would have at once understood it. It is true we have no negative like *ei* in our folk-speech; *endnu* is pronounced precisely as our *inow*, which had perhaps better be written *inu*; and although the meanings of *endnu* and *inu* are not quite identical, yet I cannot but think these two words are in reality the same in their origin, the transition of meaning from 'at present' to 'almost at present' or 'shortly,' being an easy one.

The similarity between the Danish dialects and our own is to be seen in a great variety of ways over and above the form of the words themselves.

In a single chapter it would be impossible to draw out the points of resemblance at any great length; I must be content with touching upon a very few of them which may be taken as types of others not less interesting.

Turning our eyes homewards, we see that the whole face of the country from the Tees to the Humber, to say nothing of East Lincolnshire, is thickly covered with Scandinavian names, and no inconsiderable part of the ancient language is spoken even at this day, and with the old traditional pronunciation. Before proceeding further, however, I will give a single, but what

word *weeks*, as applied to the corners of the mouth and eyes, as one of our most interesting relics; for the true Norse vowel-sound of *Vik* is preserved with singular clearness by means of that solitary word in our dialect, although there are other words where the same sound is drawn near to.

When it is observed that the surface of the country is covered with names of Scandinavian origin, I do not refer only to place-names, our *bys* and our *thorpes*, though these are as 'common as peas,' as the saying is, but to words which give us an insight into the nature or surroundings of the land, as well as to terms that pertain to the settlement upon, and the cultivation of the soil.

On the subject of place-names commonly so called, I do not propose to dwell, although much might be said about them; I may, however, mention in passing, that any one who has travelled in the West of Denmark may easily imagine how the *by* originated. It is one of the most striking features of that region to see the numerous farmsteads with their enclosures dotted about over the country: a single rude farmstead at the time of the Danish colonisation of Northumbria would constitute a *by*, and by degrees other houses clustered round or near them; a *by* was in fact in the first instance a settlement, and afterwards a village or town. As regards *thorpe* it is worth notice that in our Yorkshire pronunciation of that word is conserved its Danish form very closely. *Tithrup* represents as nearly as may be the dialectic rendering of the word, the aspiration being very slight, and this is nothing more nor less than the Norse termination *trup*.

But what about our Yorkshire *ings* and *carrs*, our *dales* and *riggs*, our *ridings* or *ruddings* and *reins*, our *rakes* and *gaits*, *dykes* and *becks*, *stells* and *kelds*?

to every farmer in those parts. The word comes from the old Norse *kjarr*, and in modern Danish is spelt *kjær* or *kær* (pronounced *care*), and in Jutlandic *kjar*. In Denmark at the present day the term is used in two senses, viz. either for a village horsepond, called a *gadekjær*, or for moist, boggy rough meadow land made 'sour' by standing water and overgrown with what are called in Danish *halvgræsser*, or reeds. In this sense the word exactly corresponds with the Yorkshire use of it at the present date, except that with us the land so named need not necessarily be meadow. Land of this character is for the most part what we call in the folk-speech *soor* (sour), a pronunciation identical with *sur*, which is in Denmark applied in precisely the same way; perhaps I should rather say such *was* the character of the *carr* land, for in recent years drainage has done much to alter the face of the country and the character of the land. There can be no doubt that in former times the *carrs* were little better than swamps overgrown with brushwood, the happy resorts of numberless waterfowl, but of small value for the farmer.

At the present date the *carrs*, although drained, are not as a rule good land, being greatly beholden to the season for anything like a full crop. The soil is for the most part peaty; and in working the land large stumps of trees, which have lain there for ages, are frequently brought to the surface. The dark-coloured wood is still hard when first dug out of the ground, and not unfrequently the farmers make gate posts of it; they do not, however, prove very durable—exposure to the air soon causing the wood to rot.

I need not go beyond the limits of this parish of Newton-on-Ouse for additional traces of the old Danish settlements of more than a thousand years ago. Every

designated. Here, also, is evidence of the old Norse tongue, for a cattle-rake or sheep-rake signifies a right or place of pasturage for cattle or sheep, a *stray*, as we should now call it, from Icelandic *reika*, 'to wander.' In much the same sense at the present time do we use the word *gait*; we speak about *gaits* for cattle, *cow-gaits*, and so forth, meaning right of pasture for them. The derivation from Icelandic *gata* is obvious.

To go from land to water: our Yorkshire country-folk scarcely, if ever, make use of the word stream, *beck* is used instead; *dyke* has a wide application, being sometimes employed with reference to a ditch, or, as I have frequently heard it, to the river Ouse; a *stell* is a wide open drain, and though *keld* has passed out of the dialect as an ordinarily used word, it is to be found in many place-names.

Turn which way you will, old Norse and Danish words meet us everywhere. In agricultural nomenclature especially are they noticeable; indeed, it is hardly straining a point to say that it is difficult to find words that spring from any other source, and which, when used, are at once understood. Go into a hind's cottage with its farm-yard close by, either in Holderness or in Cleveland, and in talking with any native of middle or advanced age you may, if you are so minded, practically bid good-bye to Queen's English and converse in the Danish tongue. The time of your visit may be either at the *forend*¹ of the year, or at *clippin tahm*², or at the *backend*³, or when the *yule dlog*⁴ stands ready for the fire with the other *eldin*⁵; you go into the *hoos*⁶ (or, as we should more properly spell it, *hus*, or you turn and

¹ Danish Forende (front part).

² D. Klippe (to cut).

³ D. Bagende (hind part).

⁴ D. Jul (Christmas).

⁵ D. Ild (fire).

⁶ D. Hus (house).

*flayin kreeaks*¹, or tenting the *geslins*², or pulling *ket-locks* and what not called *lukin*³; or it may be Martinmas time, and the lads and lasses have returned from the neighbouring town, where they have just got hired, and have brought back their *fest* or *gods penny*⁴, after having deposited the *addlins* of the previous twelve months in the bank.

Words and expressions like these might be added by the score; but the agency of the Northern tongue may be seen in an even more interesting manner when we consider the way in which it has preserved to us certain vowel-sounds in words which differ only slightly from the standard pronunciation. Take, for instance, such a word as *leck*, which in the dialect is the common pronunciation of 'leak'; *leck* comes much more nearly to the Danish pronunciation of its own word *læk* than does 'leak.' Again, when we speak about a 'sack,' it is true we as often as not call it a *poke*, which is probably one of the comparatively few words the dialect has grafted into its vocabulary from the French; only, be it observed, when we do make use of the other term, we invariably pronounce it *seck*; or, to speak more correctly, we retain the old pronunciation of the Icelandic form of the word *sekk*, wherefrom comes the Danish *sæk*, and from which 'sack' is a deviation. It is as easy to say 'sack' as *seck*, but the traditional and correct vowel-sound of this word has been preserved in the folk-talk from time immemorial.

Again, in the Yorkshire pronunciation of 'building' we have a key to the true meaning and origin of the word. In the dialect the word is distinctly sounded

¹ O. N. Flaja (to frighten).
D. Krage (a crow).

² D. Gjæsling (a gosling).

³ Icel. Lok (a weed).

⁴ D. Fæste (to secure). Jutl. D. Gudspenge (earnest money).

which sounds are much more in harmony with our Yorkshire pronunciation of the word than 'tinder.'

These latter few instances I have given may seem to some but trivial matters, scarcely worth speaking about; but as straws show from which *airt* the wind blows, so do these words by their peculiar vowel-sounds show the source from which the language of the people has in the main been drawn, even if there were no other traces. The mighty Northern stream which swept over Northumbria may still be traced by means of these and other similar tiny distillations which have not yet quite evaporated into thin air.

The following are a few examples taken indiscriminately, which will perhaps help further to illustrate the point aimed at in this chapter. They might be added to indefinitely.

Yorkshire Dialect.

The use of *with* for *by* means 'of,' e. g. *Ah com wi t' traan* (I came by the train.)

The employment of *to* for *of* in the phrase, *Ti neea use* (of no use).

A *piece* of way, e. g. *gan a piece o' way wi ma* (go a part of the distance with me).

A gav him 't (I gave it to him). In this particular phrase the *v* is retained in *gav*, but in *He ga' mooth* (He uttered a shout) it is omitted, as frequently before a consonant.

Til and *Ti* (To).

Danish.

The same usage is common, e. g. *Jeg kom med toget* (I came by the train).

Det er til ingen nytte (lit. It is to no use).

Gaae et stykke vei med mig. (Go a piece of way with me.)

A (jeg) ga' ham et (I gave him it).

Til (To). In ordinary conversation this preposition is

*Yorkshire Dialect.**Danish.*

form of the perfect of *come* is very common.

Like to : although used in other senses, there is one which may here be noted, viz. *on the point of*, e. g. it would be used in such a phrase as *Ah wer like to tumm'l* (I was on the point of tumbling).

Lige ved at (on the point of), e. g. *Jeg var lige ved at tumble* (I was on the point of tumbling).

The pronunciation of modern Danish, and especially that of the West Jutland dialect, bears, as has been already remarked, many striking resemblances to corresponding utterances in our own East Yorkshire folk-talk. To one or two of these let me briefly allude. As I have elsewhere observed, the *u*-sound is one of the leading characteristics of our dialect. This sound, as we utter it, exactly accords with the Danish pronunciation. *Nu, hus, ung, muld, muge, brun, rund*, are strikingly parallel as to the vowel-sound with the Yorkshire pronunciation of now, house, young, mould, muck (verb), brown, round ; and cases of this kind might be indefinitely multiplied.

The treatment of the letter *d* in Danish agrees in a remarkable manner with the Yorkshire usage. In the middle or at the end of a word it is very frequently omitted in speech ; thus in such words as *hund, kunde, manden, gloende, bunden, handel*, the *d* is mute ; similarly in the East Yorkshire dialect this letter is silent in stand, fand, landing, windle, thunder, meddle, and many like words, these being pronounced *stan, fan, lannin, winn'l, thunner, mel*.

The letter *v* is also another case in point ; the Jutlandic utterance of that letter being in unison with our pronun-

kam han te tow jererkauper dær sor o spon. Godaw, saa Jæp; hwa spiner i te? Vi spiner o naat tøj do skal ha te hæsttøj au kyr di vilt hjem mæ.

Sau gek han en let, sau kam han te tow myk dær kam skænen. Godaw saa Jæp; hur vel i skæn o? Vi el skæn hæen au kyr di vilt hjem. Tak skal i ha, sau behewer a et o go længer.

Sau kam an te æ jerekauper o fæk æ hæsttøj, au sau kam han te æ skælebasier o fæk æ uwen, sau laser han æ vilt o sau kor han hjem i kongens gor te de skralerer i æ baaregor. Sau kam æ kong ur au sij æ vilt. Sau saa han; no æ do fri nær do steer mæ æen anen sket. Sau gek han ur faar o ste æen sket. Dæn föst han kam te han saa han tur et, faa han war ræj han ku et. Sau saa Jæp; jaaw, de kan do gaat; kan do et fo vilt, sau ka do faatæl ham nyt. Hur skul a fo nyt nær a gor i æ vil mark? Ka do et fo san sau ka do brug löwn, de haar a gor sau mane gaang.

Sau kam han dær. Dæn föst daw han gek ur o jawt fæk han slæt et. A kong kam te ham ar æ awten au saa; haar do faat naat vilt? Sau saa han næj. Haar do hör naat nyt? Han saa ja; a haar hör to æ væsterhaw war bræn aw o di slöt er mæ byghalm. Dæn anen daw fæk han hæjer et vilt, mæn da haaj han nyt: dær war flöwen æen stuwer faawl öwer æen kærk o dæn gor æen æk, o aal dæm faalk dær war i æ kærk o æen hal mil nær ve en di draawner i dæn æk.

Sau blöw æ kong vre au gek op te dæn gamm'l sköt o saa; de ær æen snaws kaal a haar faat; vilt for han et aw, löwn haar han naak aw. Hwa haar han da saaj? Dæn föst daw han kam hjæm, da saa han, æ væsterhaw war bræn aw o di haaj slot er mæ byghalm. De ka vær san; dær æ komen mane las bode kocht o stæjt fesek hær faabi, saa Jæp. Dæn anen daw, saa han, dær war flöwen æen stuwer faawel öwer æen kærk, o aal dæm faalk dær war i æ kærk o æen hal mil nær ve en di draawner i dæn æk.

No kan a faasto de, saa Jæp, faa dær æ komen baaj om aal dæm snæjker dær vil kom di kun fo arber au gyr ligkister, au di sku vær spes te æ æen au drywes i æ juwer mæ æen rænbok, faar hæjsen ku dær et blyw plas te dæm.

Sau trowe æ kong de. Ater dæn tij ku han gaat go; fæk han vilt, sau war er guwe; o fæk han nyt sau trowe æ kong er.

when I go into the rough country ?' 'If you cannot make up what is true, you must tell lies ; I have done that ever so many times.'

So he came to the palace. The first day he went out to hunt he got nothing at all. The king came to him in the evening and said to him, 'Have you not got any game ?' He said 'No.' 'Have you heard any news ?' He said, 'Yes ; I heard that the Western sea was burning up, and that they quenched it with barley straw.' The next day he got no game again ; but then he had news (to tell). A great bird had flown over the church, and it laid an egg, and all the people who were in the church and half a mile near to it were drowned in that egg.

Now I can understand that, said Yep, for word is come that all the carpenters who would, could come and get work to make coffins which should be pointed at the end and be driven into the ground with a mallet, for otherwise there would not be room for them. So the king believed it. After that time he could manage well : if he got game, then it was satisfactory, and if he got news, then the king believed it.

II.

'Dær waar æn præst aap ve Tyner i gamm'l daw ; han waa grow gere, au ku aler ðwn aa gi hans faalk naawe.

Saa kam dær æn gaang i æ slæt æn kal te ham aa tow tjænest ; han skul vær dæn föst a æ slæterer, aa om æ awtener ful han mæ dæm ur o æ æng. Saa snar di waa komen dærur saa gu kal te dæm, de ær aler vær aa slo græjs, no'll vi er aa drek saa læng vi har naawe, aa sau'll vi leg waas te aa sow bag æter, aa hæet saa howres som vi ka. Di gör da som han saa, aa haj aal slas löstehier a væn di blöw köw aet lo di dæm ti aa sow oner æ vun. Om æ maaner væn di blöw vagen, mien han igæn te no kun et aler betal sæ aa begyn mæ æ orber han vil tæj æ hiele ansver o sæ ; aa sau or di hwa dær waa tebag aa haj et howres somel te her a merestier ; sau saat di dæm o æ vun aa kör hjæm ; mæn aal tesam'ls waa di da rej faar hwa far vil sæj væn di kam hjæm aa aler haj bestilt æn smiten ; mæn æ kal saa di skul et vær rej, han skul naak söre faa di hiele.

pleasantly as we can. They did then as he said, and had all kinds of diversion, and when they were tired of it they laid themselves to sleep under the waggon. In the morning when they were awake he declared again that now it could not be worth while to begin with the work : he would take the whole responsibility upon himself ; and so they ate what there was left and enjoyed themselves together up to dinner-time ; then they sat themselves on the waggon and drove home ; but they then became anxious among themselves for what father (the priest) would say when they came home and never had done a stroke of work ; but the man said they need not be anxious, for he would certainly manage the whole affair.

On the way they came by a place where there lay a great many black beetles ; the man said they were to stop ; he jumped from the waggon and collected the luncheon basket half full of black beetles. At length they came home, and the priest came running out towards them, and now it was agreed that the man should speak for the others. ' Well, how are you getting on ? Have you got all the meadow cut ? ' So said the priest. ' Yes, it is all right,' answered the man, ' I have, moreover, found something on the road I would fain ask father about.' ' Indeed, have you so ? What is it, my son ? ' ' Yes, father, I have found a swarm of bees.' ' That was fortunate ; it is certainly mine ; there is to-day a swarm flown away from me.' ' Yes, but I would fain ask father to give me that swarm : father has so many ; I am a poor fellow, and have none at all.' ' No, that I can on no account do, my son.' ' Oh, yes, father could now kindly give me this one swarm.' ' No, on no account ; wherever they are I must instantly have them.' ' Very well,' answered the man, ' if father will take them, I have them in my luncheon-basket ; but for that, father could not let me have them—I have myself found them, and am but a poor man—so I will wish that all the bees may become black beetles, and all the grass we have cut down during the night may rise on its roots again.'

The priest got the basket and opened it ; there was nothing whatever but black beetles. Now he became anxious for his grass, and sent a boy off to see how it fared with the

two sounds that go to make up that strongly marked feature of our dialect, the *eea* sound—*egjen*, *hjem*, *hjæm*, *jæn* or *æn*, for example, are nothing more nor less than our Yorkshire forms *ageean*, *yam*, *heeam*, *yan*. The Danish *j*, when it occurs elsewhere than as the first letter of a word, is by no means always sounded: thus in *gjøre* (to do or make) the *j* is mute, and in the Jutlandic dialect the word assumes various forms, such as *gør*, *ger*, *gyr*, with many others. This word was retained, almost in one of its modern Jutlandic forms, till recently in our Yorkshire folk-speech as *gar*: for instance, our old people used to say *it gars ma paan* (it causes me pain), *it gars ma greet* (it makes me weep). The same remark applies to the word *gjæk* from which our *gicken* or *gecken* is derived.

With the exception possibly of certain districts in Sweden there is no part of Scandinavia where the folk-speech so nearly approaches that of East Yorkshire as in West Jutland and North Slesvig. Any student of our own dialect who wishes to investigate the matter more deeply for himself cannot do better than refer to Mr. H. F. Feilberg's learned and elaborate Jutlandic Dictionary, entitled *Ordbog over jyske Almuesmål*, now going through the press, which is the most complete and valuable work of the kind that has ever been compiled. It is written by one who knows the folk-speech as well as his own, and who has spent a life-time upon this and kindred studies. One great merit of the work lies in the fact that the information is mainly drawn from the most reliable source—the people themselves.

Before I conclude this chapter I would just remark that there is one peculiar feature in the West Jutland dialect which I have not seen noticed elsewhere, and for which it is difficult to account; I mean the pro-

CHAPTER VIII.

GEOGRAPHICAL.

WHATEVER difficulties may surround the derivation of place-names, those of some of our field-names are not less perplexing. A large number of these have become so torn and twisted in the course of ages that their first shape is almost past recognition. Still, perhaps I should say therefore, they prove an interesting study to those who are able to give themselves to it. What an amount of physical geography they unfold. They tell very often, too, of stirring events, of battles and invasions, of camps and settlements ; they record something of the natural history and botany of the district, of animals now no more to be found in their old haunts, and of plants and flowers that no longer deck the ground ; they speak of families who had perhaps for generations inhabited the spot, but whose place now knows them no more. Although many of these old field-names are so mangled that they can with difficulty tell their own tale, yet it is surprising what a history is revealed by those which can speak. Not to go beyond the boundaries of this parish of Newton-on-Ouse ; here nearly every field has a name, and although many are of no special interest, sometimes merely recording the name of a recent occupier, yet a large proportion have

T' fox heeads, T' field i t' front o' t' hoos, T' fo'st branfits, T' far branfits, Hall garth ingeses.

No. 3.—T' corner field, T' fo'st branfits, T' second branfits, Gowly field, T' hag, Gibson hill, T' boddums, T' brig field, T' high garth, T' low garth.

No. 4.—T' fo'st hag, T' fox hag, T' field i t' front o' t' staable, T' field aback o' t' staable, T' hag just ower t' brig, T' boddums, T' corner field, T' oak-tree field, Nor' crovs (crofts), Harry Dunnington clooas, T' coo-pastur.

No. 5.—Rush clooas, T' hill clooas, Dawson corner clooas, T' fo'st (or girt) sumlers (or sumleys), T' second sumlers, T' field aback o' t' brick garth, Middle field, Far field, Dawson hill, T' clay field ower t' brig, T' boddums, T' corner clooas, T' hall garth, T' ingeses, T' croft, T' toon-end piece. Moor end.

No. 6.—Spring wood clooas, T' far oot wood, Snahry clooas, T' dreean sumlers, Girt sandwith, Robison clooas, T' clooas at t' front o' t' barn, T' shoodther o' mutton, T' sumlers, Charles garth, T' ingeses, T' law (low) bell garth, T' high bell garth, Grassin sumlers, Sumlers hill, T' girt hag.

No. 7.—T' fo'st field agaan t' rooad, Tommy Reet hill, T' far clooas joinin' Smith's, Six yakker joining t' plantin', Snahry clooas, T' fo'st sandwith, T' second sandwith, Nor' crovs, T' au'd hoos garth, T' seed clooas, Corner clooas.

No. 8. Linton lane, Broon clooas, Girt sandwith, Girt ling clooas, T' whinny garth, T' avvy lings (or T' avvy lings), T' au'd twenty yakker, West field, Field top.

No. 9.—Reet clooas, Tommy son clooas, T' Ruddings, T' rush, Frank garth, New clooas, T' field, Nor' crovs, T' bull garth, Field top, T' lang field, T' fo'st flats, T' far flats, T' ingeses.

No. 10.—Fox cover clooas, Margery well, T' clooas aback o' t' hoos, Peckitt wood field, T' clooas aback o' t' wood, T' wights garth, T' plaans, T' whale jaws clooas, Gowlan field, T' coo-pastur, Seeavy flats, T' hut clooas, Girt flats, T' ingeses, T' plewin ings, Gowlan hill, Morrill clooas, T' lahtle galls, Girt galls, Corner clooas, T' parson clooas.

No. 11.—Mowin' ings, T' bull paddock, Girt sheep rakes, Lahtle sheep rakes, T' staggarth clooas, Little wo'th, Wood sahd clooas, Peg dike, Lahtle Thackra, Girt Thackra, Corner clooas, T' coo-pastur.

lying strips of land beside a river, which may probably account for the latter part of the word. Being near a river we have our *ings* in all directions ; it is, however, very seldom that one hears of *plewin* (ploughing) *ings*, these being almost always meadow land. *T' fox heeads* has nothing to do with heads, *heeads* being our local pronunciation of *earths*. *Gowly field* may be so called from the corn-marigold, which goes by the name of *gowlan* in the dialect. *T' boddoms*, I take it, are merely low-lying fields ; some connect the word with the Icelandic *botn* : this no doubt might apply in a hilly country, but these *boddoms* are surrounded by no rising ground whatever, beyond the gentlest slope.

A field which is now called the *Hag* has a *rush* or narrow strip of wood or rough ground at the end of it, hence the name *Rush clooas*. *Sumlers*, it would seem, might be Summerleys, or summer pasture land, though the derivation of the word is by no means clear ; the *Dreean sumlers* I imagine, are so-called from the fact of their having been drained at some time, or from having a drain running through them. *Spring wood clooas* lies adjacent to a wood which has a *runnel* going through it, which may give the name to the wood ; this, however, is not the only place in the neighbourhood where the word 'spring' is associated with wood, and which may have nothing to do with water. The two *bell garths* are probably named after some previous owner or occupier, at least I can account for the name on no other supposition.

The designations *Girt ling clooas* and *t' winny garth* tell us that that part of the township at least was covered at one time with heather and gorse. The name of the next field to these is the most puzzling in the list. Beyond doubt the exact traditional pronunciation is as

have in course of time given the name to the whole field in this case, which indeed is highly probable. *Peg dike* and *Thackra* are both uncertain in their derivations; the latter looks like a man's name, and yet in the other cases of that kind, some generic field-name is invariably added. *Billy Keeak Clooas* is nothing more than our Yorkshire way of writing 'William Cook's Close,' and *Pidner* is a common corruption of 'Pinder.'

I have had neither the opportunity, nor, I fear, the training to become learned in the subject of field-names, interesting though it be; I have made this scanty allusion to it in the hope that others, who have not already done so, may be induced to take up the matter with more earnestness. It is one which will well repay study, and will tend to give those who apply themselves to it and kindred subjects additional interest in country life, which, after all, has some attractions over that of the town, notwithstanding what some may say. Much may be learnt from the examination of old maps and other documents; still it must be borne in mind that we go nearer to the fountain-head in gaining our knowledge of local geography by examining the localities for ourselves, and learning what we can about them, both as regards traditional nomenclature and physical characteristics, from those whose forefathers have lived for ages on the spot or in the immediate neighbourhood.

There are some interesting terms connected with the natural features and peculiarities of the course of rivers, which may not be generally known. Thus, in our own river, the Ouse, we have our *canshes* and *clay-huts*, as well as our *showds* and *gyrne-holes*, our *racks* and *nabs*; but as these words are noticed at the end of the volume, I need not dilate upon them here.

It is surprising what a minute and accurate know-

land they will in all human probability have to cultivate, rather than be made to learn a few general facts, soon to be forgotten, about countries thousands of miles away, which they will never see, and seldom even hear of?

Having said this much, I must not be misunderstood. I would not by any means have our school children utterly ignorant of the geography of the world, but I would put local geography into the first place.

No doubt in days gone by the local knowledge was often acquired at the expense of the general, as what here follows will indicate. The moorland district north of Helmsley is a wild, out-of-the-way region, where old customs were kept up till lately with great tenacity, and where the folk-speech is rich in archaic words and forms. The people there seldom travelled far from their own homesteads, which were to them their world. A former assistant Curate of Helmsley informed me that he used to hear moorland farmers speak of Helmsley as 't' coonthry.' They would sometimes complain, for instance, that the farmers in 'the country,' that is to say, round about Helmsley and the more lowland parts, could feed their beasts and get better prices at the markets than they themselves could. He has even heard Helmsley spoken of as 'England'; in speaking, for example, of the doings of their neighbours a few miles below them, they would talk of that district as 'doon iv England.'

This reminds me of something I once heard, which shows the exalted ideas that we Yorkshiremen have of our own county; and just as the designers of the 'Mappa Mundi' at Hereford Cathedral placed Jerusalem as the centre of the world, so a Yorkshireman, if he were to construct a 'Mappa Mundi' after his own ideas, would doubtless place Yorkshire as the great

ite almanack, and taking in every sensational rumour of the dire disasters which the comet would bring upon certain parts of the world, and especially upon France.

After exchanging a few commonplace remarks, the old lady proceeded to unburden her mind.

‘They tell me, Conneril, ‘at folks is leeavin’ France,’ she observed, with a concerned look.

‘Leaving France?’ replied the Colonel, ‘what are they leaving France for, Betty?’

‘Aw! Sir, deean’t ya know?’

‘No, indeed I don’t; what’s the matter then?’ said the other.

‘Whya,’ adds Betty, ‘they say ‘at this greeat comet’s boun ti bo’n ivvry yan on ‘em up.’

The Colonel saw that he was in for a little entertaining talk, and kept the old dame on the track of the comet, and so continues :—

‘Well but, Betty, perhaps the comet will come to England; and if it does, what shall you do?’

Whether such a possibility had ever occurred to Betty’s mind it is hard to say; she was at all events ready with her resolve, which she thus expressed :—

‘Ah sud gan tiv America.’

‘That’ says the Colonel, ‘is a great way off, and it would take a long time to get there; and then, you know, there’s the water to cross; you wouldn’t like that, I’m sure.’

The water, however, presented no difficulty to Betty’s scheme, for she added at once,

‘Bud ah sud gan roond by t’ banks!’

The old soldier could scarce restrain his laughter, and he thought it prudent not to interfere with these quaint geographical notions, and so he allowed Betty

this kind is recorded of two friends from the neighbourhood of Pickering, who thus journeyed to the metropolis on the occasion referred to. On their arrival they in due course, along with crowds of sight-seers, made their way to the Exhibition. At the turnstiles the crush was so great that the two companions got separated, and for a time they lost one another. Immediately on discovering this, the one last to enter became rather concerned and flustered, and seeing a policeman near the entrance, he rushed up excitedly to him, exclaiming in tones of anxious enquiry, 'A'e ya seen owt o' Smith o' Marishes?' London policemen have much to put up with, but at times their minds even when on duty are unbent by little diversions of this kind ; and well may they be.

learning something of the ways, habits, modes of thought, customs, virtues, faults, failings, peculiarities, in short the character of the people among whom I have lived. It is inexcusable if by this time one has not learnt something of their ways.

It is allowed that Yorkshiremen are, as we say, *good ti challenge*: this saying is true more especially of that which presents itself to the eye and the ear; but I think the expression may be in a sense extended to the deeper and more real qualities of their nature, which certainly seem to possess features that mark them out as somewhat different from others. I have repeatedly noticed that when south-country people take up their abode with us in Yorkshire, they do not, as a rule, get on well with our people. The people do not take to them, and they do not like the people. For this, as for everything else, there must be a reason.

It is in the first place instructive to see how the Yorkshire character strikes the south-country man. Now there is a question which I have for years asked of my southern friends residing amongst us; it is this: 'What struck you most in the character of the Yorkshire people on coming to live amongst them?' I need hardly say that the replies have been varied; sometimes pointed, sometimes amusing, and generally more or less instructive. But out of them all there were two or three so oft repeated that I take it they were unmistakeably warranted by the fact of the case, and so make clear to us what some of our main characteristics really are.

To begin with what is unfavourable to us. Nearly all Southerners agree that our manners are not good. We are supposed to be rough and rude. 'Yorkshire people do say such rude things, and then they expect

in a patronising spirit, and as if incapable of knowing their own minds. Few independent people like such treatment, but to Yorkshiremen this is especially galling: they like to be approached on equal terms of manhood. This in no way interferes with their willingness to treat others with respect; they will always respect any man whom they have proved to be worthy of respect. But prove him they must, before he can win their confidence or esteem; but having won it, it is a man's own fault if he forfeits it. The Yorkshireman's independence is of the most healthy kind; it is not only a good thing in itself, but it also fits a man for making his way in the world, and struggling with the battles of life. And yet I have very often heard this very quality spoken of as if it were something to be deplored. 'You Yorkshiremen are such an independent lot'; 'I never came across such independent, ill-mannered people'; 'They are so independent, they don't seem to care for anybody';—these are the kind of remarks I have had to put up with in speaking with strangers about my fellow Yorkshiremen. This does not hurt us much; they do not understand us, that is all.

But yet it is not quite all; for outsiders have other dreadful things to say in answer to my stereotyped question. 'Yorkshiremen are such money-lovers'; 'They keep such a tight grip over their purses'; 'It is uncommonly hard to get any money out of them.' Well, I daresay it is true that we, like a great many others, know the value of money fairly well. Perhaps even we attach a greater value to such a small sum as twopence than the Londoner does; still for all that; the Yorkshireman can be, and is, most liberal with his money when the reason for laying it out seems to him

opinion of the Yorkshire folk, because they were apt to be a little cold at first, but they were good at heart, and so forth. I met him again a year or so afterwards. His spirits were this time much more buoyant, and I could see that he was in an altogether happier frame of mind. He had won the confidence of those with whom he had to deal, they had treated him with kindness and consideration, and he said that nothing would induce him to go back to the South again. The fact was, the young man was content to do his best and wait patiently, and he found that, after all, the Yorkshiremen were not so unloveable as they at first appeared; he found, in short, that they had not only heads, but hearts also. It is true they are suspicious and shy of strangers, but whenever they admit another to their confidence, they are the truest and most steadfast of friends.

It is difficult to imagine two natures more opposite than those of the Irishman and the Yorkshireman; the quick, impulsive, excitable temperament of the Celtic character is utterly foreign to that of the Clevelander or East-Ridinger. In all his dealings the Yorkshireman is deliberate and calculating. Even under circumstances the least expected this characteristic at times comes out. I remember once being somewhat amused by a friend telling me of a man he knew who was supposed to be courting a cook in the neighbourhood. Mary was a young woman of excellent character, but, as is not unfrequently the way with cooks, her proportions were, to say the least of it, considerable. On being taxed with what was thought to be a tender feeling on his part towards Mary, the young man replied humorously that he 'thowt sha wadn't suit him'; for, he added, 'it'll tak all mah addlins ti git her a new goon.'

to possess an unlimited reserve of power which at times fairly carries one away. But of the West Riding I do not speak in these pages. In nearly every village school in East Yorkshire I have had an opportunity of testing the voices of the children. It always seemed to me that the most musical part of East Yorkshire is the Wold country, and the least so, the flat low-lying district round York. It is much more common to hear the farm lads on the Wolds singing at their work in the fields, and singing well, than in the lower country just named ; their voices too are clearer and of altogether better quality. If good air has anything to do with forming a good voice, the East Riding lads and lasses ought to be second to none as vocalists. This is a subject which has been much discussed : I cannot help thinking however that a hilly country is distinctly more favourable to vocal power than a flat country, and good air, of course, than bad air ; but perhaps race has more to do with it than either ; and if we compare the Celt with the Norseman in this respect the palm must unquestionably be given to the former.

I should give a very incomplete account of the Yorkshireman's character if I did not say that he is hospitable ; in this respect at all events he is seldom found wanting. If you enter a Yorkshireman's house, he is ever ready to welcome you to his table and to offer you the best he has ; this excellent quality pervades all classes alike.

It is sometimes instructive to know what strangers think of us. I will therefore here quote the words of two correspondents who were good enough to give me a few impressions they had formed of some of our Yorkshire ways. One of these, writing from a remote parish in the East Riding near the sea, speaks thus in a letter

or three years ago gave me the following as his experience of the Yorkshire character as compared with that of the people of his own county. His remarks are so much to the point that I will quote his own words. He says :—

‘ Compared with Lancashire, Yorkshire folk seem money-lovers. Perhaps in the Lancashire manufacturing districts people used to make money easily and so learnt to spend it as easily as they made it.

‘ Yorkshiremen are very hospitable. The people I visit on the moors are poor, but invite me to tea, and offer me the best in the house ; but if I ask for a small subscription for some religious purpose, that is another matter.

‘ They are very sociable and friendly with one another, but are suspicious of strangers.

‘ They seem cautious in all their sayings and doings.

‘ They do not like to make a definite promise or commit themselves. When I ask a moor lad if he will come to Church next Sunday and he says “ perhaps I will,” I feel it is almost equal to other people’s “ you may rely upon me.”

‘ Like Lancashire people, they are warmhearted, but it seems to me, much more reserved.

‘ Having been accustomed to towns all my life, I was greatly struck when first I came here by what seemed to me the almost despotic authority of masters and mistresses over their servants. They demand a strict obedience. This is so even in small farms where there is one hired lad who eats at the same table with his master ; yet in spite of this familiarity, an obedience is exacted which a Lancashire lad would soon rebel against. This stern discipline does not, however, seem to destroy the self-reliance and independence of those subjected to it.

‘ I have noticed a strong sense of quiet humour amongst all classes. They are too simple to appreciate sarcasm.

‘ Their ideas of geography and history are, as one might imagine, amusingly vague ; but they know every inch of their own country, and treasure the biographies of their own kin.’

form in which the request was made did not enlighten him much upon the point.

An old sporting character, now departed, who was always *en évidence* at the big sporting functions of the aristocracy, whether by covert, flood or field, was notorious for his brusque manner and broad Yorkshire dialect.

Once, on the occasion of a grand *battue*, luncheon was being served at the covert side, when 'Jack' was invited to partake of the unusually good things provided. Amongst delicacies of great variety, *paté de fois gras* was handed round to the members of the party, and seated on a mossy bank our friend proceeded to attack the dainty morsel with his pocket-knife. One of the sportsmen, a nobleman from the south country, seeing Jack evidently enjoying the French food he had just been introduced to, asked him what it was he was eating, when he made the following characteristic reply, 'Ah 's seear ah deean't knaw, bud it 's meeast leyke pig liver of owt!'

The same noted character had a terrier; and on one occasion he was relating an episode that took place between this favourite animal and a monkey. In the encounter, it would seem, the monkey got the worst of it, and by way of adding to the glorification of the terrier, Jack described its antagonist by saying 'He wasn't yan o' them bits o' things aboot t' boo'k o' yan's hand, bud yan o' them what di ya call 'ems, them Ryungtangs!' It is needless to say he meant ourang-outangs.

Jack used to be introduced to all the great people that came within reach of him, and made free with them. Among others, one of the royal princes came into the neighbourhood, and on being introduced, Jack seized the royal hand, exclaiming 'Ah 'av shak'd hands wi all

This correspondent also informed me that some few years ago there died at the village of W. a miser who had amassed considerable wealth. He was a blacksmith by trade, and earned about a guinea a week. He had somehow acquired a little capital, which he invested in house property at Middlesbrough when that town was rapidly rising to the height of its prosperity. At the time of his death, previously to which his houses had been sold, he was said to be worth three thousand pounds, but during his life he, after the manner of his kind, denied himself every comfort and almost every necessary as generally so deemed. In his own house he never had a fire, but at night, during the cold part of the year, would go to sit over that of some neighbour. His bread was a black-looking mixture of flour and water baked before the furnace in his smithy, and it was believed that his sole other food, besides what might be given him, consisted of potatoes boiled on the same fire.

After his demise, his wardrobe sold for three shillings and sixpence sterling, and as this included at least one good sack and several other articles not wearable but useful to the villagers, his strictly personal outfit cannot have been accounted of much value. And yet in a hole between the beam across the top of his one sitting-room and the ceiling, a hole perfectly black through continual contact with his dirty hand, there was found a bag containing eight hundred pounds. This, and the other savings, worked no benefit either to himself or his friends; for, as he was born illegitimate and died intestate, his whole property reverted to the Crown.

His cottage, after a good deal of purification and renovation, was taken by a young couple, and was one day visited by the squire's niece. She asked the bride

trouble to him, and gave it as his pious opinion that "it wad be a massy if the Lord wad tak her." His wish was shortly realised. One morning as I sat in the garden, I heard what is locally called the "death-bell." "Who is that for, John?" I asked of the servant working close by; "Ah think it 's for Susan R., sir," he replied; and I felt that Jack was again a free man. Very soon I descried his earth-coloured smockfrock and trousers looming in the distance as he approached, presumably to tell me of his *loss*; and I at once composed my features to a due solemnity in which I might offer him my condolences. The old man came toiling along, his face down, until he was within thirty yards of me; then stopping short and planting his curled stick on the ground firmly, he looked up and called out, "Aa, Mr. Teddy, He 's takken her at last; ah is sae thankful."

'Jack continued to live on in the old place, but in course of time he grew too old for farm work "laying" hedges, and the like, and took to stone-breaking for a livelihood. Though a Yorkshireman, he was not above giving a bit of "blarney" sometimes. One day I drove past the place where he was working by the road-side, in a high and tolerably new Whitechapel, drawn by a dashing brown mare, and a day or two afterwards in a very old and well-proved phaeton, between the shafts of which shamled a grey pony with a cow-like action. On the latter occasion, I stopped for a moment to speak to him, when he said, "That isn't sikan a grand trap as ah see'd ya in t' uther daay, Mr. Teddy, bud (with great emphasis) it 's a good 'un."

'Again I passed by him when the scene of his labours was another road. The clergyman, with his brand-new light cart and highly-stepping pony had just preceded me. My own steed was the very sorry animal

Once, when at a farmhouse, he observed a good piano-forte by Collard in the parlour, and enquired of the farmer where he got it. He answered :—

‘ Ah gat that pianna i raether a queerish sooart o’ waay. Just sit ya doon, an’ ah ’ll tell ya t’ taal. We ’d a guverness for mi dowlthter, an’ t’ weyfe sha said ’at sha ow’ti hev a pianna. Varry weel, ah says, ah knaws nowt aboot sike things, bud ah ’s gahin’ ti market ti-morn, an’ thoo mun gan an’ all, an’ we ’ll see if wa can leet o’ yan. Seea t’ next daay, when ah ’d gitten mi beea’s bowt, wa went ti t’ pianna shop, an’ ah sez, “Noo Mr. —, ah wants a pianna, an’ sha mun be a good un’ an’ all, bud ah deean’t want ti paay ower mich for her thoo knaws.” “Varry weel,” he sez ; an’ seea he starts ti plaay on a vast o’ piannas whahl he cums ti this here, an’ he said ’at sha war a varry good un.” “Mebbe sha is,” sez ah, “ah knaws nowt aboot sike things, bud what’s t’ muney ? ” “Well,” he sez, “it had been sixty guineas, bud it had been oot for a piece on hire, an’ seea ah ’ll tak fifty guineas.” “Aw !” ah sez, “ah sees thoo ’s all i t’ guinea lahin ; noo, us poor farmers is glad ti git it i punds ; seea ah ’ll just tell ya what ah ’ll deea wi ya ; ah ’ll just gie ya tho’tty-fahve pund for t’ pianna.” “Naay, naay,” he sez. Bud ah taks oot seven fahve-pund nooats, an’ ah claps ’em doon atop o’ t’ pianna, an’ ah sez “Noo then, theer ’s t’ brass ; thoo can a’e t’ muney, an’ ah ’ll a’e t’ pianna, bud ah weean’t, gi’e ya na mair.” Well then, he tewed an’ he wrowt, an’ he maade sike deed as nivver was, bud at last he teeak it. Seea ah sez “if thoo ’ll send thy young man wi t’ conveyance ti t’ frunt deear ah ’ll help ya oot wiv her inti t’ sthreet.” An’ seea he did ; an’ bi t’ tahm wa gat yam sha wer setten up i t’ parlour.’

The same gentleman who gave me the foregoing illustration of the way we do business in Yorkshire also sent me an account of another little experience he had. It was this :—

‘ A few years ago,’ he says, ‘ I had occasion to go into a farmhouse in the North Riding, and I found a small pig, of

'Well, Jim,' says one of the lads, 'how did you sell the wheat?'

'Hoo did ah sell 't?' replied Jim, 'whya, i pooaks ti be seear.'

'No, no, Jim; what did you get for it?'

'What did ah git for 't? Whya brass!' was the old bailiff's stubborn rejoinder.

'Well, but how much brass?' urged the youngster.

'Nay, nay, noo; you want ti know ower mitch,' was the unanswerable stopper that was put upon the lad's inquisitiveness. Henceforth further enquiry in that quarter was hopeless.

It is well known what an affection Irishmen have for their pigs, but it must be confesssd that in that particular Yorkshiremen are scarcely behind them. I should not like to say that they very often think more of these interesting animals than they do of their children, but particular cases have been known where this would in truth almost seem to be so.

An old friend of ours used to give rather an amusing illustration of this. She was visiting a poor woman one day, and asked her,

'Well, Hannah, how are you to-day?'

'Whya! ah 's just middlin' mysen, ma'am, thank ya, bud poor Jim he 's iv a sad waay.'

'Why, what's the matter with Jim? (her son), said the lady.

'Aw, ma'am, he 's lost two pigs an' two childer! He taks on weecantly aboot t' childer; bud as ah says tiv him, nivver heed aboot t' childer, they 're a deecal betther off 'an ivver thoo can deea for 'em: bud, ma'am, ah 's sorry aboot t' pigs! he scratted an' scratted ti git 'em up, an' they wer wo'th two pund a-piece, an' noo they 've beeath on 'em deed.'

The same lady visited old Hannah again, when her husband was dying, when she said, in her quaint, matter-of-fact way:—

to see a woman who was dangerously ill. She arrived at the house, and without delay went upstairs. She found the poor woman much worse even than she expected to find her ; in fact, she was dying, and might breathe her last at any moment. To her surprise the husband was 'i t' hoos' below getting his tea ready. Thinking he could not be aware of his wife's critical state, the good lady went downstairs at once to tell him how matters stood. She thought, of course, that he would immediately hasten to the bedside of the evidently dying woman. But it was not so ; and the only response she received to the earnest entreaty that he would go to the 'chamber' without delay, was, 'Whya, whya, bud ah mun a'e mi tea !'

Among the many changes that have taken place during the present century, few are greater than those connected with our parish churches, and the manner in which the services are conducted in them. One could hardly credit the stories of neglect and irreverence of which one has heard as having taken place in former times ; and yet they were, alas, only too true. I have heard old people say that they thought no more in days gone by of going to the mother church of the district to be confirmed by the Bishop, than they did of going out for a day's pleasure. Happily that is now no more. The preparation for Confirmation in the olden days was too often of the most meagre description. To show the gross ignorance of some of those who offered themselves as candidates for Confirmation, I cannot forbear quoting an instance that was connected with a parish near Stokesley, many years ago. It was in Archbishop Harcourt's time, and an elderly woman from the parish alluded to, whose training in Church principles had been as much neglected as her

oppen'd t' deear an' bunched ma oot, an' said ah 'd plenty o' seet for mah tthraade.'

Possibly this doctor was the same as one of whom it used to be said that he had only two kinds of medicine, one or other of which he applied in every case. The test question which he put to all those who sought to him for relief from their maladies was to the effect as to whether the medicine required was a 'binndther' or a 'scoorer.'

Bishop Wilberforce, of Oxford, used to be credited with telling a great many good stories, and his ready wit was well known. It is said that on one occasion, when giving a large dinner-party at Cuddesdon, he had his coachman in to help to carry out dishes, plates, &c. In the middle of the entertainment, as he was carrying a pile of plates, his foot slipped as he was going through the door, and down went all the plates with a fearful crash. The ladies of course were much startled, whereupon the Bishop pulled himself together and quietly observed, 'Ladies, don't be alarmed; it is only my coachman going out with a break.'

It is no doubt rather dangerous work employing outsiders to do inside work to which they are not accustomed; the Cuddesdon catastrophe is an instance of this. But that was a trifle compared with what happened once at a clergyman's house near Yarm. He was about to give an extra grand spread on some great occasion, and determined to do the thing in style. Accordingly, he put his general servant-man into silk stockings, and had him in to help to wait at table. As a final preliminary this same man was told to carry in a pile of hot-water plates, while the parlour-maid went her way to announce that dinner was ready. He certainly did carry his burden in with all safety, but when the guests

CHAPTER X.

MISCELLANEOUS.

It is scarcely to be wondered at that strangers to our folk-talk should sometimes be at a loss to catch its meaning when by any chance they are brought into the way of hearing it. The words and phrases, and especially the vowel-sounds, are so different from those of ordinary English, that those who are at all new to them are at times sorely perplexed, and not unfrequently make amusing mistakes. I do not know if we in Yorkshire are more unconscious than other people of the use we make of unusual modes of expression: perhaps we are; certainly some of us are. I am reminded of an example of this which Professor Earle quotes in his *Philology of the English Tongue*. It is to the point. He alludes to it in connection with our use of the word *while*, which in Yorkshire does not have the ordinary signification of 'during the time that,' but is equivalent to 'until'; quite well-educated people will sometimes use the word in that sense. At a village in the south of the county, there lived a highly respected retired druggist. By way of making himself useful on the Sundays, he acted as superintendent of the boys' Sunday school. The lads occasionally were very uproarious, and when the din became quite unbearable, he

when he, as High Sheriff, was sitting near the Judge, whose name he gave me; only in this instance it was the witness who failed to understand what was said by counsel. It was an assault case. 'Was she excited?' asked the barrister. But there was no response. The question was renewed, but nothing was elicited beyond bewilderment. Whereupon the High Sheriff whispered to the Judge that he should turn the question into its Yorkshire equivalent:—*Was she put about?* This suggestion was acted upon, and the effect was, of course, instantaneous: 'Aw, sha was putten aboot sair,' was the speedy reply, and the examination went on.

As has been noticed in a previous chapter, one of the principal peculiarities of the pronunciation of the Yorkshire dialect is the strong tendency to adopt the *eea*-sound in certain vowels. Thus, for instance, 'same' is always sounded *seeam*, but as there is another word in common use with the like pronunciation, mistakes have been sometimes made on that score: the other word pronounced 'seeam' is *saim* (lard). As an illustration of this possible confusion of meaning, I was told not long ago of an apprentice who took out a summons against his master on the ground that, amongst other improper food, he had, as the apprentice expressed it, *seeam tiv his breead* (lard with his bread), instead of butter. The presiding Justice of the Peace, before whom the complaint was heard, not quite understanding the case, asked the master what he (the master) ate. 'Butter,' he replied. Turning to the lad, the question was repeated to him. He answered, *seeam*. Thinking he meant 'the same,' the magistrate dismissed the case without further enquiry, merely remarking 'why do you come here if you get *the same* to eat as your master?'

all events, he so far assented to the request, though somewhat hesitatingly, and the 'leader of calls' withdrew. I imagine the new vicar expected to hear some strange performances in church on the Sunday, but all went well, and on enquiry afterwards he discovered that his solicitous parishioner was no 'caller' at all, in church or out of it, but merely a poor man who had been accustomed to cart the coals for heating the church; and as he was anxious not to lose this small part of his livelihood he determined to be beforehand in securing the work under the new *régime*. It would seem therefore that a touch of the Yorkshire character came out, as well as its dialect.

Among my earliest recollections are those of fishing expeditions with my father, who at that time greatly enjoyed the sport. On the occasion to which I here allude, he had a friend with him from London, who was also a keen fisherman, and they were trying their skill in a well-known trout stream in the East Riding. The day was windy and cold. There was a little lad with us from the neighbouring village, who came to *late* a job, or merely to look on. The day wearing on, and seeing the lad crying, our south-country friend went up to him and asked him what was the matter. Whereupon he sobbed out, 'Pleeas sir, ah 's stahv'd.' Thinking that he was famished with hunger, the Londoner, in the kindness of his heart, produced his packet of sandwiches and proceeded to offer the boy some, which to his astonishment he refused. At this I ventured to intervene as interpreter, and explained that it was the cold which made the lad cry and not hunger. The incident apparently made an impression on me. I must have been about seven at the time, but it seems as fresh on my memory as yesterday.

chief of which seems to have been that over the gateway of the fold-yard an arch had been built, but so low that in 'leading' out manure it was sometimes impossible to take as full a load as could be wished, or, as the farmer expressed it, 'it wer varry awk'ard in leadin' oot a *laud o' manner*.' This remark was a sore puzzle to the Londoner. He naturally thought that a *laud o' manner* meant a 'lord of the manor,' but on what possible occasions, or for what possible reasons, the lord of the manor had to be carried out of this particular fold-yard on the top of a cart he could not divine, even by the aid of all the legal acumen he could command. However, it seems he took the matter into rather serious consideration, though without letting the farmer have the faintest suspicion that he thought it in any way contrary to custom that lords of manors should on certain solemn occasions be thus carted about the farm premises. He pondered the farmer's words over in his mind, and thinking that if his client should purchase the property, and the unfortunate lord of the manor should come to grief in the way he imagined, he determined to make further enquiry with regard to this hitherto unheard-of practice. He had not long to wait before he was enlightened. The same evening he met the vicar of a neighbouring parish at dinner, to whom he unburdened his mind. Being familiar with the dialect, the clergyman at once explained that the tenant did not mean to say that the lord of the manor had to put up with any peculiar treatment whatever, but that the archway of the fold-yard was not sufficiently high to get an ordinary sized load of manure out conveniently; thus, accompanied by no little merriment, was the legal mind of the stranger relieved of further anxiety on this interesting point.

liarity of ours in the utterance of this word might easily be misinterpreted to mean designs of a ruffianly or murderous character. This common way of pronouncing *shout* in these parts reminds me of a trifling incident told me by a correspondent, which illustrates how easily mistakes of this kind occur. A Southern sportsman had come to have a little shooting with a friend in the North Riding. The gamekeeper in due course, when all was ready, led up his favourite pointer to the gentleman, and knowing well the dog's nature, thought it prudent to give just a word of caution, which was merely this: 'You maun't shoot at her, sir.' 'Shoot at her! no,' was the astonished reply; whereupon the keeper added by way of explanation, *Nay, nay, sir, you mun mak on her* (you must coax her).

In enquiring of a child its name, care must be taken as to the form the question takes, or disappointing results may ensue.

Of the imprudence of seeking this information under the ordinary form, 'What is your name?' I have previously spoken; but still more rash is it, if on wishing to find out a child's name, you break ground with, 'Who are you?' for so you may meet with an answer you are not at all prepared for.

A clergyman near Whitby went into his school one day, and seeing a boy there whom he had not seen before, accosted him thus:—'Well, my lad, and who are you?' The boy, thinking that the rector was making an enquiry as to the general state of his health, gave back as his response in true Yorkshire fashion, 'Aw, ah 's middlin': hoo 's yoursen?'

Many an absurd mistake has been made over our word *a-gait*. I was once told of a farmer's wife who took a young girl into her service from the South of

men, are to be found all the country through, Yorkshire not excepted. In general they do not experience much difficulty in understanding our dialect, but occasionally they make a *mauvais pas*.

A correspondent from the neighbourhood of Kirby Moorside, tells me of one which came to his knowledge. A Highland doctor was attending an old woman in the North Riding. In the course of his visit he had displayed a certain liveliness of disposition—possibly he did so with a view to cheering up the old lady's drooping spirits. Noticing this, the patient observed, by way of a slight check, 'you 're a *wick* (lively) young man.' He came from the town of Wick, and so, in astonishment, he asked her how she had found that out. She in turn could only feel embarrassed, and made no very coherent reply. What the doctor thought can only be guessed, but on relating the conversation when he returned home, he was enlightened as to the true state of the case, and so learnt that *wick* folks exist in Yorkshire as well as in the county of Caithness.

Here in Yorkshire we pronounce the *o* in such words as off, frost, lost, cost, tossed, &c., much shorter than south-country folk, who frequently draw out the *o* to *au*, making *frost*, for instance, sound like *fraust*. Another word of this kind is *cough*, which we Northerners pronounce like *doff*, with the *o* short: if it were pronounced *cauf*, as the Southerners pronounce it, our country people would think that *calf* was meant, which is always so sounded. A lady from the South of England was once talking to a husbandman at East Rounton, and happened to make the statement, 'my husband has got a *cauf* (cough) to-day.' Whereupon the countryman, with an interested look, took the lady aback with the enquiry, 'Is 't a bull or a wye?'

lights in, was given by an old acquaintance from a neighbouring parish where they had lately got a new incumbent. The man was asked how he liked the new parson. The Yorkshireman, however, was not going thus prematurely to commit himself; and all he would vouchsafe to say was, 'We've summered him, an' we've winththered him, an' we'll summer him ageean, an' then mebbe ah'll tell ya!'

A good repartee is always enjoyable, and sometimes the Yorkshireman can give one with telling effect. It was said of a late Rural Dean, who had on one occasion been performing his duty of visiting the various churches in his deanery to see if they were in proper repair and keeping, that he arrived at a certain place where the church was in anything but good order; he accordingly drew the churchwarden's attention to this, and by way of example instanced his own church, adding that he should come and see for himself what a model of cleanliness and neatness it was. But the churchwarden was not to be beaten nor in any way convinced by such an argument, cogent though it might seem; for he promptly interposed with the rejoinder: 'Aye, bud Mr. A., there's neeabody theer gans in ti muck't!'

A correspondent from Whitby tells me of a short conversation which he remembered as having taken place some sixty years ago, and which gives evidence of a ready wit on the part of one of the speakers. There was in one of the dales an old man named John D., a devout farmer of the old school, who attended chapel with clockwork regularity; but John had a weakness—he invariably went to sleep during the sermon. One Sunday, after service (a service in which John had been nodding more than usual) when the people were going to their homes, one of the company said to John,

Penny Nap, because he never charged less than a penny, even if he only napped the top of a nail.

In a village in the heart of the Wold country the following names occur :—

Bullock Jack, i.e. Jack who looks after the bullocks; Sophie Jack, i.e. John P— whose wife's name is Sophie; Bonwick Jack, i.e. John B— who came from Bonwick; Quarton Tinner, i.e. Quarton S— who is by trade a tinner; Zachary Ann, i.e. Ann T— whose husband's Christian name is Zacharias.

Sally George would mean Sally, the wife of George, or Betty John, Betty, the wife of John Robinson. Linkie Bill would be so called because he comes from Lincolnshire; Jinny Cracker, because she is fond of a gossip or a 'crack'; White Mary, because she is as dark as a mulatto; Tighty Thompson, because she prides herself on her smart figure; Greeat Heifer, because she is huge and ponderous; Fancy Basket, because she goes shopping with a smart-looking reticule. If Mr. Beedham has a servant called Mary, she 'gits' (i.e. is called), Beedham Mary; or if Mr. Salman has a dog named Jock, the animal will be designated Salman Jock.

In places where there are several people bearing the same name, some distinguishing mark is almost a necessity. This no doubt 'aids and abets' the habit of giving by-names; very often, however, they are given when no such quasi-necessity arises, but merely from fancy or caprice. Sometimes, again, a physical deformity or defect, or trick, will cause a man to be labelled with some appropriate by-name, which always adheres to him. Thus we find that a man who has lost one eye was nick-named 'Willy wi t' ee,' or another, who had but one arm, was always described as 'Johnny wi t' airn.'

- 20. As sackless as a goose.
- 21. As thick as inkle-weeavers.
- 22. As waak as a kittlin.
- 23. As wet as sump.
- 24. As wet as thack.
- 25. As yalla as a gowlan.

Most of the above will speak for themselves, or will be made plain by a reference to the glossary. On some of them a remark or two may not be out of place.

As to (4), there is an especially brilliant gloss on the skin of the wild plum or bullace which fittingly gives rise to this expression.

(5) *Bug* means self-satisfied, though why this term should be applied to a leather-knife is not apparent, an extended form of the saying is 'as bug as a lad wiv a leather-knife.'

(6) The Bell-'us is the Bell-house or belfrey of a church which is always a dark place.

(7) This I have only heard used by those from the dales.

(10) Another form for 'as deaf as a post.'

(11) The withered stem of the fools-parsley gives a good idea of utter dryness.

(14) I have only heard of this in the East Riding: the imaginary *fondness* of the *yat* is no doubt derived from the fact that it is always knocking its head against the post.

(16) That is to say, he is a tough fellow, there is no hurting him; he will bear as much knocking about as a toad.

(17) This is applied to anything in a highly sensitive, or touch-and-go state.

(18) This is perhaps the aptest illustration of those quoted: the horsefly seems to settle more lightly than any other insect; when it comes upon man or beast the first intimation of its having done so is its keen bite.

(21) The fabric called inkle had a very narrow web, and consequently the weavers could sit close.

(25) and (1) The colour expressed by the word *blake* is a palish rather than a deep yellow: it is often applied to butter, indeed the saying 'as blake as butter' is as common as (1).

parties, dances, and amusements of various kinds are got up ; and being the one great holiday of the year with the young folks, the time passes all too quickly.

Those servants who are hired under this system are bound legally to their masters for one year. When the farmer engages a servant he gives him what is variously called his *fest*, *Gods-penny*, or *arles*, which is a small sum of money varying from about two to ten shillings ; if the *fest* be returned before the appointed day the servant is freed from the engagement, but if the money is retained the agreement is then binding.

These statute hirings were, and still are, held at the same time of the year in all the principal market towns.

As I remember them when a boy, it would be hard to describe a hiring day in one of our East Riding agricultural centres ; such scenes of riot and disorder were they. Well do I recollect going through the streets of Pocklington on more than one occasion when the great festival was being held. It was *throng deed* and no mistake. In the first place, the streets were more probably than not inches deep in mud and sludge—*all iv a posh*, as we should describe it in our country speech. Farmers and their wives, farm lads and lasses by hundreds, fathers and mothers, brothers and sisters, crowded the market-place ; carriers' carts, gigs, vehicles of all descriptions poured into the town and *teemed* into the streets their living freights. Jack and Tommy, Joe and Harry, lustily greeted Polly, Sally, Jane, and Maggy ; loud and hearty were the salutations between friend and friend ; joyous and exuberant were the spirits of these stalwart specimens of humanity. Although there was an element of business in the proceedings, the young folk had come there to enjoy themselves, and enjoy themselves they did. The actual hiring of the

of meats and drinks were sold which would have disagreed with the constitutions of any ordinary mortals to an alarming extent, but which were indulged in freely and with impunity by these 'bruff' East-Ridingers. On these occasions 'cheap Jacks' and 'quacks' carried on a brisk trade; shooting-galleries and Punch and Judy were attractions to not a few, and shows of fat women, wild beasts, one-eyed and six-legged monsters, and all manner of horrors were literally besieged by uproarious crowds of claimants for admission, till the places fairly reeked again. It was a splendid harvest for the show-keepers, especially if the day was wet, and under that condition of weather the public houses were unfortunately also crammed almost to suffocation. It was from this point of view a sad sight. Boys and girls, lads and lasses, men and women were crowded together in the parlours and passages of the inns in a state of wild excitement, uproar, and confusion. Music, if such it could be called, and dancing went on merrily; coarse jests were freely indulged in; and songs of every description were bawled out in solo and chorus, and shouts of approval rent the air. It was like pandemonium let loose. All this naturally tended to demoralise the young people, and the results can be better imagined than described. It was only to be expected indeed that after a year's work and drudgery there should be some relaxation,

'Neque semper arcum tendit Apollo';

and it was right that these hard-working farm-servants should have their enjoyment like anyone else; the only melancholy part about it was that it did not take a less debasing form. Happily the worst part of the old system is now done away with. The *stutties* go on as

have homes of their own, and settle down in life, they turn out generally well-conducted and decent members of society.

Although the work on the farms was hard, yet the plough lads took an interest in it, and especially in their horses. The agricultural horses in the Wold country are fine well-bred animals, and as I best remember them—namely, twenty to thirty years ago—they used to receive every care and attention on the part of the lads whose duty it was to look after them. It was a really pretty sight to see, as I have seen times and oft, a waggon load of grain being *led* from one of the highly cultivated Wold farms down to the railway for transmission to the West Riding or elsewhere. There was the strongly-made but not ungracefully shaped pole waggon, *yoked* whereto were three or four handsome black or bay horses with well-groomed glossy coats, their manes and tails generally arranged in neatly made plaits and intertwined with ribbons of varied hue, yellow and red, blue and green. There sits the waggoner, mounted on the near-side horse, a lad, say, of twenty summers, a fine strong healthy-looking fellow as any one need wish to see ; he has the four ‘in hand’ and his whip-stock rests on his thigh. He is well and warmly clad, and his black wide-awake with a peacock’s feather at the side, together with his red and blue variegated waistcoat add to the picturesqueness of the turn-out. As they near the bottom of a *slack*, crack goes the whip, and ‘whoa-up Bonny,’ ‘Duke,’ ‘Star,’ or whatever the horses’ names may be, and away they go down the end of the slope kicking up the dust or throwing up the mud, till they are pretty nearly half way up the opposite side of the rise, when the horses have to stretch their limbs for a few paces till they are at the top of the

man,' and in Sealand 'the old woman.' Similarly, the last load is called in West Jutland *kvædelæs* or 'song-load,' and is driven to the farmstead with singing and rejoicing. This is very much what is done, or used to be done, here, and perhaps in almost every country in Europe.

No mell supper can take place without dancing, and formerly the advent of 'guisers' formed one of the great features of the entertainment. These 'guisers' were men with masks or blackened faces, and they were decked out in all sorts of fantastic costumes. The starting of the dancing was not always an easy matter, but by degrees, as the dancers warmed to the work and as the ale horns came to be passed round, the excitement began to grow; this was increased by the arrival of the 'guisers,' and then the clatter of the dancers' boots doing double-shuffle and various comical figures, set the entertainment going at full swing. The 'guisers' would at times come uninvited to the feast, and as a rule they were well received, but sometimes the doors would be barred against them and their entrance stoutly resisted.

About fifty years ago it was very common when the 'shearing' of the corn was finished for three large sheaves to be bound together; for these, races were run by the women amid the greatest excitement. This also was called the mell sheaf, and would contain about a bushel of corn, and in the days when wheat was at such a high price as it once was the prize was worth having.

The mell doll is rather more a thing of the past, though it is probable that there are still many old people who can recollect it. It consisted of a sheaf of corn dressed in the costume of a harvester, and gaily decked

away. The Yule clog used to be brought in and placed upon the fire along with a piece of that from the previous year which had been carefully preserved for good luck, in the same way as the Yuletide candle was. The Christmas candle is always a feature in the furnishing of the feast. It is lighted by the head of the house, and generally stands in the centre of the table, round which the members of the family sit to partake of the *frumety* and other dainties that deck the board. No other candle must be lighted from it, and before the family retire to rest the master of the house blows it out, leaving what remains of it to stand where it is until the following morning. The unconsumed piece is then carefully stowed away with other similar relics of former years; sometimes quite a large number of such pieces are accumulated in the course of years: it is considered in some localities highly unlucky to disturb these remnants during the year. It was further thought unlucky not only, as I have said, to take a light from the Yule candle, but also to give a light to any one on Christmas Day; so that in former times, before matches were invented as we have them now, the question used to be asked before retiring to rest on Christmas Eve, 'is your tunder dhry?' In former times the Yule candle was looked upon as almost a sacred thing. If by any chance it went out, it was believed that some member of the family would die during the ensuing year, and if anyone in snuffing it extinguished the light, that person would, it was thought, die within the year.

The old Christmas customs hold their ground much more firmly in the North than they do in the South of England. How they originated it would be rash to surmise, but that some of them are survivals of old heathenish customs there can, I think, be little doubt.

cakes with currants, citron, and other ingredients: each person has one. There is no dish so universally partaken of throughout the whole of East Yorkshire, not excepting Yorkshire pudding, as this. It is, however, never eaten at any other season than Christmastide, and as a rule on no other day than Christmas Eve, though some families will also make it on, or keep what is left till, New Year's Eve.

The old-fashioned 'pepper cake,' the *peberkage* of Denmark, is becoming, or rather, I should say, has become, more a thing of the olden days. It is however still made in the moorland districts of the North Riding; while in the East Riding and other parts the very name is unknown. This, too, is a Yule cake; it is a kind of gingerbread, and therefore more pungent than the Yule cakes of other districts; hence the name. It has nothing to do with pepper, at least not at the present date, not even in Denmark; though there, some of the dishes are doubtless what we might call 'subtleties': but during the time of my sojourn in that hospitable country I never detected so much as a whiff of pepper in their cakes. Pepper they use certainly: perhaps they use it more than we do, for they have the saying 'Munden løber som en Peberkværn' (the mouth, or as we should say, the tongue, runs on like a pepper-mill), or 'Munden gik paa hende som en Peberkværn' (she chattered away at a fine rate). If our good friends the Danes liken the female tongue to a pepper-quern they must surely use that article of seasoning pretty freely in some of their concoctions, whatever they may do in their cakes; these, I can answer for it, at all events, are free from it, and *Peberkager* are merely gingerbread cakes, just as *Pebernødder* are what we know as ginger-bread nuts.

When the pepper-cake is eaten in the moorlands of

luck may follow during the year to the household. In other districts a fair man is supposed to be luckier than a dark one. Who knows but what these old traditions may have come down to us from those early times when the fair-haired invaders contended with the darker complexioned aborigines for the possession of the soil? Possibly connected with this idea is the fact which I have frequently noticed among the people of some parts of the East Riding, that they do not, as a rule, admire any one of dark complexion; 'dark-looking' and 'queer-looking' are with them convertible terms. The Norse blood of the East Ridingers may in some measure account for this; the Scandinavians are *par excellence* a fair-haired race. At the present day no hair can be fairer and no eyes bluer than those of the people of Eastern Denmark and Southern Sweden.

Many were the vestiges of ecclesiastical customs that survived till lately in this part of the country from mediaeval times. To take a single case from this parish: there was at least one old custom here that was kept up until comparatively few years ago. This was the ringing of the 'compline bell.' No one knew even what 'compline' meant, or why the bell was rung, which it always was at six in the morning, strange to say, and six in the evening, every day during Lent every year. The peculiar and confused nature of this usage can only be accounted for by the fact that the designation of the matutinal office was gradually lost in course of time, and so the titles of the two services became merged into one.

I need not speak of those customs which are common to the whole country: the keeping of the village Feast, which is held on the day formerly set apart in honour of the patron Saint of the church. Of late years

to be spoken of as happening not upon any particular day of the month, but in some such way as the following:—‘A week afoor Martinmas,’ ‘sumwheers aboot Thomas Day,’ ‘Cann’lmas,’ ‘A fo’tnith cum Barnaby,’ Barnaby being a local fair held on the Feast of St. Barnabas; ‘aboot Peter tahm,’ i.e. about St. Peter’s Day; ‘Whiss’n Munda,’ ‘Paums’n Setherda,’ i.e. the Saturday before Palm Sunday; ‘Hallow E’en,’ the vigil of All Saints’ Day, and so forth.

The days of Holy Week were noted by means of the following familiar saying:—‘Collop Munda, Pancake Tuesda, Frutas We’nsda, Bloody Tho’sda, Lang Frida ’ll nivver be deean whahl Settherda t’ efther-necan.’

It will hardly be believed when I say that some of our old folks would not know that the civil year now begins on January the 1st. I remember very well on one occasion having to enlighten an aged couple on this point, who were unable to fix New Year’s Day any more definitely than by saying it was ‘sumwheers aboot Kess’nmas’; but this same couple quite outdid me in their knowledge of the times and seasons of the local fairs and village feasts.

Another relic of mediaeval ecclesiastical terms survives in the saying, *Tid*, *Mid*, *Miseray*, *Carling*, *Palm*, *Paste-egg Day*. What *Tid* and *Mid* are, I cannot say with any degree of certitude; some suggest that *Tid* is a corruption of *Te Deum*, while *Mid* may be *Mid-Lent*. *Miseray* is evidently a corruption of the first Latin words of the penitential Psalm appointed for use in Lent,—*Miserere mei, Deus*. *Carling Sunday* was very generally observed till quite lately; it is the fifth Sunday in Lent. Grey peas were always eaten on that day, being fried with bacon or butter; the Cleveland

very commonly a disinclination to begin a piece of work on Friday; the rule generally is to do so on a Monday. The saying 'Friday flit, short sit' is well known.

There was till lately a very strong tendency throughout the length and breadth of the district of which I am speaking to keep up all the old customs, to observe the days and seasons as they have been observed for generations. In no part of England, I should suppose, do they die harder than in East Yorkshire, unless it be Cornwall, perhaps. And not only is this the case with regard to the old ecclesiastical institutions, dating back to the middle ages, of which so many traces still survive; the times and seasons connected with agricultural operations were also duly noticed—spring, summer, autumn, winter, seed-time and harvest, the new moons, May Day, Midsummer Day, with many more, have in days gone by been in some way or other specially honoured, nor are those honours yet forgotten quite.

Again, the terms employed by our country folk in speaking of the different parts of the day, are peculiar, and worthy of notice. In the first place, day and night are not used exactly in the ordinary way; for instance, if one asks, 'Did it rain last night?' we may be told 'No, but it rained at two this morning,' when it was pitch dark. Night is night, and morning is morning, in the strictest sense—with this extension, that *neet* begins at *lowzin tahm*, i.e. about 5 p.m. in summer and earlier in winter. At that hour in summer-time the *plew-lad* will perhaps stop his horses, pull up his watch like a bucket from a well, and say to the girl *getherin' wickens*, 'Anne, it's neet.' She would simply say, 'Is't?' and set off home. Morning begins at one o'clock, and although it extends, strictly speaking, till the following noon, yet the latter part of it—that is to say, from about

overpowered by numbers, and had their boots carried off, the laces being cut. The rector's rather dandy pupil had his coat torn right up from skirt to collar when he attempted to walk through the village on the evening of Easter Monday. At this same place it is recorded that a nurse in a farmer's service, while walking on Easter Sunday afternoon with the children, was stalked, chased, seized, and robbed of her shoe by a young man in the farmer's *coo-pastur*, opposite the rectory, and that she was seen limping back with only one shoe on. A fine, cheerily given, in return for 'Please for your buckle,' settled the majority of cases. The lasses took caps, whips, or anything else they could seize. Before a shoe was taken the demand in the form just given was always made. The word 'buckle' was of course a survival from the times when buckles were in vogue; they were not worn at the time spoken of.

In years gone by there could have been scarcely a village in North Yorkshire whose inhabitants did not connect the Eve of St. Mark's Day with death. The notion was that those who kept St. Mark's watch—that is, those who watched in the church porch at midnight from twelve till one—would see the spirits or forms of all those in the place who were to die in the course of the year following, pass into the church one by one. By some it was thought necessary that the watch should be repeated for three successive nights, but generally the vigil was on St. Mark's *E'en* only. Many times have old people spoken to me about those whose faith in this supposed power of looking into the future was unshaken and unshakeable. I should add that if he who kept watch on St. Mark's Eve should happen to fall asleep during the hour, it was understood that he would himself die during the year from that

remember it in the East Riding, when the races used to be run by the young men down the 'town street,' generally immediately after the marriage service at the church was concluded. Sometimes it used to be arranged that the races should finish at the house of the bride's father. The prize was nearly always a ribbon or ribbons, very commonly a white one as representing the bride, and coloured ones similarly the bridesmaids. Now-a-days, where the traditional custom is still kept up, scarves or handkerchiefs are frequently substituted for ribbons. It was a proud moment for the victor on these occasions, and many a man will recount with delight and elation the number of *ribbins* he has won in such contests.

In some places the old custom for the bride and bridegroom on their return from the church to be presented at the door of the bride's house with a cake on a plate is still observed. The bride takes the cake and eats a portion of it, while the bridegroom lays hold of the plate and throws it behind him. The future happiness of the young couple is supposed to depend on the breaking of the plate. Sometimes the cake is cut into small pieces and thrown by the bride over her head and the plate broken. Another 'use' is for someone to meet the newly married couple at the church-yard gate carrying a live chicken. He follows the bridal procession to the bride's house, making the chicken squeak, and will not go away 'till the chicken is satisfied.'

In some of the North Riding dales, and probably in other places also, the antipathy to green as a colour for any part of the bridal costume is still very strong. I was once at a farm-house in a remote district near Whitby, and, when discussing olden times and customs

been bound round tightly with string, the Bible, with the key inside, would be hung from a nail in the wall or some convenient place. The name of the suspected thief would then be repeated three times, and if the key turned in the Book, the person who had been named was declared the thief. The female portion of the community sometimes had other, and to them more interesting uses for the Bible and key, I mean the finding out of their future husbands. In these cases the Bible would be opened at Ruth i. 16, 17, and the key placed in it there, and either fixed by a piece of string and the Bible suspended by another piece of string, or the key was simply placed in it at the chapter named and then set upon the table. The name of the wished-for husband was then mentioned, and if the wish was destined for fulfilment, the key in either case would be found turning towards the said verses.

Other means, however, of a less serious nature were resorted to by the country lasses of a generation or two ago for making the same momentous discovery as that just referred to. There is an example told me by one who had herself made trial of it. Twelve sage-leaves had to be gathered on a given day at noon, and put into a saucer: they were then kept in the saucer till the midnight following: at this hour the 'chamber' window was thrown open, and one by one the sage-leaves were dropped down into the road below simultaneously with each stroke of the hour on the clock. It was believed by the young maidens that the future husband would then be seen or his step heard in the street below.

Again, another tried method, not less curious than that just recorded, was the following: The first egg of a chicken was procured: this had to be boiled or roasted. Those interested in making the test had each

The spirit of the future husband of one of the four would then appear and taste from the plate of his future bride, being only visible to her whose husband he was destined to be. As a preliminary to this, every door of the house had to be thrown open. The traditional hour for making the feast was midnight. My informant said that in her district this mystic repast was made on St. Mark's Eve. I cannot, however, think that this was general. The orthodox time was the eve of St. Agnes. An additional observance was for each damsel to take her portion with her upstairs, walking backwards to the bedroom ; she was then to eat her share of the undainty concoction and get into bed. On carrying out strictly all the recognised forms and ceremonies she might thus hope in her dreams to behold her future husband.

Much more was I told about these functions connected with the Love Posset or Dumb Cake. Dreadful and unexpected things happened sometimes, especially when the feast was held on St. Mark's Eve. Possibly the spirit resented any deviation from the primitive custom of holding the rite on any other than St. Agnes' Eve ; at any rate, on one occasion of which I heard tell there was evidently something not altogether pleasing to the invisible powers ; for, to use the words of one whose faith in them and other like mysteries was quite unshaken, when the doors were opened on the night referred to, 'there was a sougning and a rattling, the dog's hair stood on end, and a coffin came tumbling through the door and fell at the feet of one of the party, who died in that year.' And again, on another occasion there were such unearthly noises that the whole company rushed upstairs without even giving themselves time to close the doors. On the whole, therefore, it may be as

Some of the bee customs, or what we may call beelore, prevalent in the district are curious. They would be almost a study of themselves if carefully gone into. Of the habits of the bees I will say nothing; let Virgil speak about that. And as regards the customs connected with bees I will only just allude to one.

When a member of a family dies the bees must not be forgotten. Indeed, under certain circumstances connected with swarming they are thought to portend a death in the family; such for instance would be the case if they took it into their heads to swarm on the dead bough of a neighbouring tree. But when a death had actually taken place it was, and perhaps still is, no uncommon thing to put the bees into mourning. This was done by tying a piece of black cloth or crape round the hives. But this was not all. When the funeral had taken place, and the party had returned to the house, the funeral feast began,—the *arval* as it used to be called in olden days. On these occasions the feasting was, to say the least of it, substantial. Some of the humbler classes would half ruin themselves by their lavish expenditure at these times: funeral reform had not been heard of in those days unfortunately. But what about the bees? Well! they had to be feasted also, and feasted, be it observed, in identically the same way as the house-folk had been; that is to say, a small portion gathered from every item which went to form the entertainment indoors had to be placed in a convenient situation for the bees without; such small portions were collected generally in a saucer or plate. Bread, cake, tea, sugar, beef, ham, mustard, salt; even the wine was not omitted, this being steeped into the biscuits. The idea was that if the bees were not thus feasted they would all certainly die.

that had preserved them from dying with their master.

The science of Folk-lore is in these days making rapid advances, though it was not till very recently that it could be classed as a science at all. No one could have read the account of the international Folk-lore Congress held in London in 1891 without being convinced of the probability that a great future lies in store for this deeply interesting study. Many of the old superstitious ideas which go to form the subject-matter of folk-lore may seem to many absurd and unworthy of serious thought, but out of these light materials something, perhaps a great deal, connected with the early history of the human race may one day be extracted. This, the newest of sciences, is one to which any observant countryman may contribute something. We constantly meet with traces of the superstitious feeling in all classes more or less. In his opening address last year, the president of the Folk-lore Congress alluded in playful terms to the fact of his lately meeting a young lady who, as he expressed it, 'was the very muse of folk-lore.' If she met a number of cows she remarked whether they divided on the road or all kept to one side. If she found a crow's feather in the fields, she stuck it erect in the grass and wished a wish. Old pieces of iron she carefully threw over her left shoulder. She kissed her hand to the new moon. If there were three candles alight she blew one out, not from motives of economy, but because three lighted candles in a row are unlucky. She was perturbed by winding-sheets in a candle, and so forth.

I am not aware that our Yorkshire folk are more superstitious than some others; and although curious and strange fancies do exist in the minds of many

As might be expected, it is in association with death that the superstitious feeling survives most strongly. With many minds the idea of walking through a churchyard in the darkness and alone would be altogether abhorrent. The same feeling exists with regard to places that are supposed to be haunted ; nothing would induce some persons to visit such scenes. The deeply superstitious natures of our country folk in former generations caused them to live so to speak in another world almost as much as in this. False and absurd as many of their notions were, there were others that were tinged with a picturesque interest, and betokened a deep-rooted faith in the unseen world. For these one cannot but have a certain respect. It was, for instance, with the idea that nothing should be done or left undone to arrest the passage of the spirit of one just deceased in its upward flight, that no sound was uttered beyond the faintest whisper and the window of the room where the body lay, thrown open. And when the spirit had actually fled to the place of departed spirits the body was not neglected, but carefully tended and watched till it had been reverently taken to the churchyard, there to be resolved into dust. Whatever arguments there may be in favour of cremation, I am quite sure that the idea of such a thing would be most repulsive to the minds of our country folk. On the other hand, many of the old notions associated with death were no doubt absurd in the extreme. It used to be a common belief, for instance, and is so still with many old people, that a sick person cannot die if laid upon a bed composed of the feathers of pigeons or of any wild birds. I was told not long since of one Jane H—, from the neighbourhood of Westerdale, that she was lying upon a bed of that description ; that she was *in*

escaped. Not far from the village a small farmer lived with his wife and two children. The parents felt in considerable anxiety for their little ones, lest they should catch the disease. The father, however, seemed to be satisfied in his own mind that if the children could be put through a certain prescribed ceremony of seemingly traditional usage they would be proof against infection from the disease. It will hardly be guessed what the ceremony was. First of all, it was absolutely necessary that a donkey should be procured. But unfortunately there was not one to be had in the place. In order to get one, they would have to go to a village on the sea-coast, which lay at least four miles distant. Nothing daunted, they accordingly made their pilgrimage to the village referred to. The donkey was in due course obtained, and the whole party—father, mother and two young children—wended their way to the beach. One of the children was then put upon the donkey with its face to the tail; three hairs were next drawn from the tail of the animal, put into a bag, and slung round the child's neck. The donkey was then made to go up and down a certain distance on the sands nine times. This done, the same process was repeated with the other child. It must be added that all the time the donkey was in motion a thistle was held over the head of the child. Such was the function; and when done they all returned home as they had come. By a singular coincidence the children in this case escaped taking the epidemic ailment, and as a consequence the parents were the more confirmed in their belief in the efficacy of these strange precautionary measures.

The belief in fairies and witches would even yet seem hardly to be clean gone; while a generation ago it was much stronger than is often supposed.

To talk with one who believes in the power of the wise man or witch, seems almost like conversing with one from another world. Many a time, in days gone by, have I been told stories of what the witch could do and of the dread in which she was held, stories which it was evident the narrators firmly believed in, in spite of all that one could say to the contrary ; and although such people might confess that wise men and witches are just at the present moment rather scarce articles, still they seem to have a kind of lurking notion that they might easily crop up again at any time : the old ideas are hard to uproot. I shall not easily forget a certain occasion when I was speaking to an old man on some ordinary topics, when somehow or other we got upon the subject of witches. He was generally a very stolid, matter-of-fact sort of old fellow, who did not apparently take any very keen interest in anything particular ; still he had, as it seemed, his fair complement of wits. On this occasion, when recounting the doings of a certain witch whom he had seen and whose name he told me, his wonted stolidity quite deserted him ; I do not now remember the details of the story sufficiently well to repeat it with any degree of accuracy, but I do well recollect how his countenance, as he went on, was lit up with a degree of animation that was quite extraordinary, especially for such an old man (he was then past eighty), and for one who in general was so imperturbable : he fairly quivered again, and his eyes wore a wild appearance which I had never before seen in them. His belief in what he said was as deep rooted as anything could possibly be, and I never before realised so fully as I did then, the hold that such ideas must have had upon the men of former generations. How far those who gave themselves out to be possessed of the sup-

surprise that they should do such a thing now or at any time, and added that at all events I supposed she had never heard of any case where the fact of the whip-stock having been made of wicken wood had been of the slightest use for the supposed object. 'Aa, bud ah ev,' she replied; and went on to say that a witch used to hant (haunt) a certain 'brig' which she named. 'Did anything ever happen at the brig?' I enquired. 'Happen! aye; an' ah'll tell ya an' all.' 'I should like to know what it was,' I said. 'Whya then,' she continued, 'Yah day (it wer a good bit sen noo) sum lads was cumin' wi carts, an' as seean as ivver they com near-hand t' brig t' fo'st draught was stopped; t' lads leeak'd, bud they couldn't see nowt; then they shooted on him ti gan on, an' he tell'd 'em 'at he couldn't: t' hosses couldn't storr; all was stopped.' To the best of my recollection there were four or five carts altogether, when some impassable barrier seemed to stop the way over the bridge. But my old friend continued her story by saying, 'Noo, yan o' t' lads had gitten a wicken-wood whip-stock; an' when he com up he said he would try; an' then summat leyke spak ti t' draughts, "here 's t' lad cumin' wi t' wicken-tree gad"; an' away they went; sha (the witch) couldn't stop 'em then.' Such was the story of the power of the wicken-tree whip-stock almost *verbatim* as it was told me, and not a shadow of a doubt did my informant seem to have of the literal truth of it.

Sometimes the witch was regarded as a downright pest in a neighbourhood, and when by any chance she disappeared from the scene, which even these mortals did in course of years, there was often as much rejoicing as if a savage wild beast had been slain. I have heard of one of this sort who used to live in a small

that was the plague and terror of the neighbourhood. I cannot give the precise date of the battle, as the school-boy does ; but I judged from what my informant said, that it took place seventy or eighty years ago. It happened that the said farmer had lost a large number of cattle. He was a very superstitious man, and the only way in which he could account for the loss of his cattle satisfactorily to his own mind was by attributing it to the work of 't' aud witch' who frequented the district. This was the more surprising, for, as I was told, 'his missis had awlus behaved well ti t' witch'; that is to say, whenever she had been to the house the mistress had given her food and treated her, as she thought, hospitably. It was plain, however, to the farmer and his wife that something had at length offended her ladyship, and she had wreaked her vengeance upon them by destroying his beasts.

One morning after this the witch was seen by the farmer in his fold-garth. Thinking, of course, that she was there for no good purpose, he accosted her, and asked her what she was doing there ; whereupon, as we say in Yorkshire, *sha wer varry saucy*. This was too much for the farmer, so without further words he took the law into his own hands and began to *bray* her violently on the back with his stick. She held her ground unflinchingly : he next dealt her a heavy blow with his fist. Upon this she seized a thorn stick which happened to be near at hand, and then the fight waxed hotter and hotter ; blow after blow was dealt in quick succession,

'Nec mora, nec requies.'

Like hail upon the housetops fell the strokes ; panting they fought—the farmer and the witch—in even contest ; swelling bruises formed upon the limbs of each, till at length the witch with fiendish force gave such a gash

was a witch, and the half-formed idea developed into a deep-rooted belief. In this case I was told that the mother's adversary had wished a bad wish, and it had 'fallen on t' bairn,' which soon died.

Scarcely less strange than such ideas as those just alluded to, was the extraordinary faith in the efficacy of many fanciful remedies for all manner of diseases: they would of themselves fill a volume.

One of the strangest cases that ever I heard of was one that was brought to my notice at a friend's house near Yarm. The lady of the house told me that only a short time previously she had been calling to see a poor woman, one of whose children had the 'thrush.' The mother firmly believed that if one born after the death of his father were to blow three times down the child's throat the disease would beyond doubt depart; indeed, so implicit was her faith in the virtue of the remedy that my friend told me that had she seemed to doubt the power of the means used, the mother would have felt quite hurt.

This reminds me of a cure for the whooping-cough (these, by the way, might be recounted by the dozen), which was resorted to in a place I know very well. It is as follows: Catch a frog, and put it into a jug of water; make the patient cough into the jug; this *smits* the frog, and the patient is cured. 'Did it do any good?' was asked in a certain case. 'Yes,' was the answer, 'the frog took it, and coughed as natteral as a Christian.' Another singular cure for the same malady is for the child to be passed nine times over the back and under the belly of a donkey. Mr. W. Henderson, in his *Folk-lore of the Northern Counties*, gives an instance of this having taken place at Middlesbrough, which operation was actually witnessed by a friend of his.

It is believed by many that these excrescences may be brought on by washing the hands in water in which an egg has been boiled. An old lady, a native of one of the dales, once told me that she was always very careful to throw away water in which eggs had been boiled for fear of its being used for washing purposes.

There is a widespread belief that if the cock crows in the house, or if the fowls enter it, visitors may be expected. I remember very well going to a farm house in Cleveland once, and being told by the farmer that they had been looking for a visitor because the cock had been crowing on the doorstep. I wonder what the Irish peasantry have to say to this; their string of callers must be incessant.

Happily hens do not often crow, but when such a portentous event does actually take place, the unlucky bird is generally immediately killed, as its existence is supposed to bring nothing but misfortune upon the household; *à propos* of this there is the old saying,

‘A crowing hen, and a whistling maid
Both bring bad luck’;

another form of which runs thus:—

‘A whistling maid and a crowing hen
Are fit for neither gods nor men.’

When leaving a house for a journey it is deemed unlucky that at the time of departure there should be *thruff-open deears*, that is to say that both front and back doors should be open at the same time: if the mistress of the house be leaving home by the front door, for instance, the servant maid will instantly run to the back door if it be open, and shut it. And after the journey has been begun it is thought to be unlucky if the first person met be of the female sex. Under these circumstances it is a man who brings a prosperous journey.

seventeenth verse to the end, 1 Kings viii, Psalms xxiii, xxxii, xc, xci, ciii, cxii, cxix, cxxxix, Proverbs ii, iii, viii-xii, Isaiah lviii, S. Matthew v, vi, vii, Acts xxvi, 1 Corinthians xiii-xv, S. James iv, Revelation v, vi.'

Far be it from me to question the desirability of a Revised Version; it is a *fait accompli*. That there are faulty translations and blemishes in the Authorised Version none will deny. These we should be at pains to amend at all costs. One great object of the late Revision was of course to give the exact meaning of every word of the original in language thoroughly understood at the present time. In accomplishing this, certain words supposed to be obsolete had to give way to their more modern equivalents; in some cases the choice of the right word had to be exercised with the greatest care and judgment; different words to express the same thing would naturally present themselves to the minds of the translators; those of Scandinavian origin, for example, vied for the ascendancy with others that were Romanesque.

But between these two component sources of our language there is no doubt from which the choice should be made as supplying words most easily intelligible to our ordinary country folk, at least as regards those who inhabit this north-eastern side of the country, where the talk of the people is mainly made up of words of Norse origin.

If the English Bible has done so much to conserve what is best in the English tongue, we should indeed be careful how we lay hands upon it, even to make a single alteration. No doubt every alteration made by the last Revisers was carefully weighed. There is, however, just one point which perhaps has been a little overlooked: I mean the fact that many words and phrases supposed

sayings' would be more intelligible than either. As regards Rom. viii. 13, 'kill' or 'put to death' would bring home the meaning of the passage with greater clearness than 'mortify,' which in the dialect is only used in a very restricted sense. Neither 'heresies' nor 'factions' would have any meaning for our older people; the passage—1 Cor. xi. 19—would have to be expressed differently. Such words as 'edification' and 'exhortation' (1 Cor. xiv. 3) might as well be written in Greek, but 'comfort' would be understood fully. The Americans do well to suggest 'lay hold on' for 'apprehend' in Phil. iii. 12. 'Figure' would be no better than 'parable' in Heb. ix. 9; some such expression as 'way of speaking' might be preferable to either. Why 'existing' should be substituted for 'being' (Phil. ii. 6) I know not: it would, moreover, not be contained in the vocabulary of our folk-speech.

It may be seen, even from these few examples, in what direction change or no change was needed in a re-translation of the Bible which would be 'understood of the people' in East Yorkshire as far as might be. As has been elsewhere observed, it is remarkable how few words, comparatively, of Latin derivation are used in the dialect, and therefore all such words, whether written or spoken, are better avoided if we would be readily and clearly understood.

Nevertheless, as a whole, the language of the Bible is better understood than that of the Prayer Book, which presents great difficulty to many of the older country folk, containing as it does such a large number of words of Latin origin. But even with regard to the Bible, much of it was unintelligible to the country folk of a generation ago. As an instance of this I will mention what came within my experience some years since. I was desirous of

better understood by them than by many a Londoner even. I do not mean to imply that the Londoner would fail in all probability to understand the words, but he would use others in preference, whereas the Yorkshireman would employ them rather than others of like meaning and more ordinary usage. As examples of what is meant let me quote the following :—*Afore, ailed, backside, bid, brake, bray, clout, drave, fain, folk, frame, gat, gather, gatherings, gotten, haft, handled, hungered, light* (verb), *mindful, naught, overmuch, quick* (Yorksh. wick), *rank, shaken, spake, sware, wrought, yesternight, yet*. The equivalents of these, commonly in use, are apparent ; but I will add them : they are, *Before, mattered, back, invite, broke, beat, cloth, drove, gladly, people, give promise of, got, collect, collections, got* (participle), *handle, treated, became hungry, alight or settle, careful, nothing, too much, alive, thick or luxuriant, shook, spoke, swore, worked or laboured, last night, still*.

It may be noted that the dialectical use of the word *backside* is applied to the back parts of things and places only, and especially to the back premises or yard of a house. *Bray* is in common use in the sense of beating generally, and especially flogging. The good old word *fain*, though dying out, is still employed by elderly people. *Quick* is an every-day word with us under the form *wick*. *Yet* is invariably used instead of *still*, and in this sense it is very frequently found in the Bible. The phrase 'Does it rain yet' would mean, not 'has it begun to rain?' but 'is it still raining?' The perfects *spake* and *sware* drop the final *e* in folk-speech, and *shaked* is pronounced *shakk'd*.

These and many other words and expressions in the Bible, supposed to be obsolete or nearly so, are still in daily use in what are called our dialects : but in many

with *besyms* and *maad faire*,' St. Matt. x. 44. (3) 'And he took *seuene looues* . . . and *brak*,' St. Matt. xv. 36. (4) '*Moun* comprehend with alle seyntis which is the *breede*,' &c., Eph. iii. 18. (5) 'He concitide to fille his wombe of the *coddis* that the hoggis eeten,' St. Luke xv. 16. (6) 'Whether God has not maad the wisdom of this world *fanned*,' 1 Cor. i. 20. (7) 'Joseph *lappide* it in a clene sendel,' St. Matt. xxvii. 59. (8) 'And thei token up . . . *seuene lepis*,' St. Mark viii. 8. (9) 'Ye spake *myche*,' St. Matt. vi. 7. (10) 'For who that throwith that he be *ought* when he is *nought*,' Gal. vi. 3. (11) '*Mayster* Moises seide if *ony* man is deed,' &c., St. Matt. xxii. 27. (12) 'For what *partinge* of righteousness,' 2 Cor. vi. 14. (13) 'It schal not *rewe* Him,' Heb. vii. 21. (14) 'That he schulde *ridile* as whete,' St. Luke xxii. 31. (15) 'For it was founded on a *sad* stone,' St. Luke vi. 48. (16) 'The erthe openyde his mouth and *soop* up the flood,' Rev. xiii. 16. (17) 'Y *stie* to my fadir,' St. John xx. 17. (18) 'But Barnabas took . . . and *telde* to him,' Acts ix. 27. (19) 'And to *brast* the myddil,' Acts i. 18. (20) '*Twey* men metten Him,' St. Matt. viii. 28.

In order to make the connection between these fourteenth-century words and the modern Yorkshire forms of them perfectly plain, I will give them in order as below:—

14th Century.	Modern Yorkshire.	Standard English.
Afeerd.	Afeard.	Afraid.
Besyms.	Bizzum or Bezzum.	Broom.
Brak.	Brak.	Broke.
Brast.	Brast.	Burst.
Breede.	Breed.	Breadth.
Coddis.	Cods.	Pods or Husks.
Fanned.	Fond.	Foolish.

version of Shakespeare. We are content to read him as he wrote. It is true the English Bible and Shakespeare are not altogether parallel cases, the one being a translation and the other in the original; still, the two, simply as specimens of English, date from nearly the same time, and so, from a linguistic point of view, they are not wholly unlike.

It is not for a moment to be supposed that our older, unlettered country folk would understand very much of the language of Shakespeare; nevertheless there are many words and expressions to be found in Shakespeare's plays which, although they may be said to have passed out of use as standard English, are still to be heard in the folk-speech of Yorkshire. I must content myself with a very few examples on this point, and leave it to those who may feel an interest in the subject to make other like discoveries for themselves.

The word *parlous* is more generally used than it was some years ago: whether it would now be reckoned as standard English or not I am not authority enough to determine: certain it is that it forms one of the very commonest components of our dialectic vocabulary; *parlous* roads, *parlous* weather, *a parlous tahm*, &c., may be constantly heard, though we should hardly say 'a parlous knock,' as Shakespeare does in *Romeo and Juliet*.

Quick, meaning alive, is retained in our folk-speech under the form *wick*; the transition from one to the other is so slight that we may take the two words as one. We have an example of this, so frequent in the Bible, in the following quotation from Shakespeare:—

'Thou'rt quick, but yet I'll bury thee.'

Timon of Athens, iv. 3.

We do not reckon *obliged* in the sense of forced as part of our vocabulary; instead we make use of the

Paris-wards,' 1 *Henry VI*, iii. 3; and again, 'And tapers burned to bed-ward,' *Coriolanus*, i. 6.

The prepositional use of *against*, with regard to time or event, is another case in point. For example, it is good Yorkshire to say *Thoo mun be riddy agaan ah cum*; and in *Romeo and Juliet* we read 'against thou shall awake'; also similar usages are to be found in *Hamlet*.

Furthermore, we have the company of the immortal poet in our use of such words as *afear'd*, *awkward* (contrary), *barm*, *barn*, *beteem* (pour out: though in this word the prefix is omitted), *cess*, *chuff* (coarse), *daff* (to befool; the present form being *daft*, and only used as an adjective), *deny* (to refuse), *eyne* (eyes; present form *een*), *sneaped* (checked), *urchin* (hedgehog).

To *sowle* is used in much the same sense still as in the passage in *Coriolanus*, iv. 5, 'He'll go, he says, and sowle the porter of Rome gates by the ears.'

As a term of endearment, there is no commoner word in the dialect than *hunny*: it is always used without an accompanying noun, thus: 'aye, hunny,' 'cum thi waays hunny,' &c. I am not aware that it is used in Shakespeare except in agreement with another word, though in that connection we find it several times, as the following examples will show:—'O honey nurse, what news?' *Romeo and Juliet*, ii. 5; 'My good sweet honey Lord,' 1 *Henry IV*, i. 2; 'And now, my honey love,' *Taming of the Shrew*, iv. 3; 'My fair, sweet, honey monarch,' *Love's Labour's Lost*, v. 2.

One of the most marked grammatical features in the dialect is the want of the possessive case, which I have elsewhere alluded to: perhaps the best example of this peculiarity to be found in Shakespeare is when the Fool says, in *Lear*, i. 4, 'The hedge-sparrow fed the cuckoo so long, that it's had it head bit off by it young.'

when dead, becomes so dry as to be used as a simile to denote utter dryness.

Though *geck* is not used in the folk-speech, *gicken*, which has the same root, is not uncommon; a *geck* means a fool, and to *gicken* signifies to laugh like a fool. Thus we read: 'And made the most notorious geck and gull that e'er invention played on,' *Twelfth Night*, v. 1. For further remarks on this word, see Glossary.

Many more examples similar to those above-mentioned might be quoted. But let these, with previous remarks, suffice to show that there are elements in our dialect worthy of something better than scorn or ridicule. I do not claim for it the dignity of a literary language; though more, much more, might be done towards perpetuating and elevating it than has yet been attempted: we sorely need, as I said, a Yorkshire Burns to uplift the good old speech of a hardy, independent, practical, and hearty race of men, possessed not only of human sympathies, which though not perhaps appearing on the surface, are none the less real and true, but imbued also with deep religious feeling.

Still, though not claiming for our speech the stateliness of a literary language, yet I do claim for it a history. The old traditional tongue of the East Yorkshire folk might be traced through many generations, resisting in its essence and main features the penetrating influences of the Norman Conquest, defying alike monarch, court, and statesmen, having little or nothing to say to Latin or French importations which have so strongly impressed their indelible mark on the Queen's English, holding its own, so to say, against all comers, and to this day retaining in clearly marked lines the unmistakable lineaments of its Norse birth.

Well may every true Yorkshireman have an affection

GLOSSARY.

ABBREVIATIONS.

adj., adjective.
adv., adverb.
A.S., Anglo-Saxon.
conj., conjunction.
D. or Dial., Dialect.
Dan., Danish.
E.R., East Riding.
esp., especially.
ex., example.
Fr., French.
Gael., Gaelic.
Germ., German.
Icel., Icelandic.
Interj., Interjection.
Jutl. D., Jutlandic Dialect.
lit., literal or literally.
N., Norse or Norwegian.
n., noun.
N.R., North Riding.
num., numeral or number.
O. Fr., Old French.

O. N., Old Norse.
part., participle or participial.
perf. or pf., perfect.
pl., plural.
pr., pronunciation or pronounce.
prep., preposition.
pron., pronoun.
rel., relative.
sing., singular.
Std. Eng., Standard English.
v., verb.
Wel., Welsh.

C. after a word signifies that it is in common use in some place or district in the North or East Riding.

F. signifies similarly that the word is in fairly common use.

R. that it is but rarely used.

O. that it is obsolete.

A.

A, num. adj. C. One. Vide **Yah**.

Aa! interj. C. An interjection expressing admiration, surprise, and other emotions. It is more generally followed by another word than used singly. The pronunciation of this word, as well as of the *a* generally, is peculiar and characteristic; the sound corresponds very nearly with the *a* in *air*, only in this interjection it is more drawn out.

Ex.—*Aa! bud them's bonnie'uns.* — *Aa! noo sha was sair putten aboot.*

Aback, adv. C. Behind.

Ex.—*It popp'd oot aback o' t' stee.*

Aback o' beyont, adv. F. A very long way off; somewhere unknown through its distance.

Ex.—*Ah wadn't mahnd if they was all aback o' beyont,*
i.e. I wish they were anywhere.

- distinguished from some one else; (4) is the ordinary expression for 'must I come?'
- Ahint**, adv. and prep. C. (pr. ahinnt). Behind.
Ex.—*It's nut mich ahint t' uther.*
- Aiger**, n. F. The tidal wave; the 'bore' of the South of England.
Ex.—*Wahr aiger* (the common warning when the wave is approaching).
- Aim**, v. C. (pr. aam and yam). To intend, suppose, expect; to be under the impression that; to lead in the direction of.
Ex.—*Ah aamed ti git all on 't sahded afoor noo.—Wa yam ti start i t' morn.—Ah nivver aamed at t' lass wad a'e sattled.—Yon rooad yams ti Whidby.*
- Airm**, n. C. (the *r* in this word is silent; the peculiar pr. is perhaps best indicated by aa'm). Arm.
- Airn**, n. R. Iron; seldom used now, but with some old people the word is still familiar. Dan. Jern (iron).
- Airt**, n. R. Quarter of the heavens; point of the compass.
Ex.—*T' wind's gotten intiv a cau'd airt.*
- Ak**, n. C. (pr. yak). The oak. Dan. En Eg (an oak).
- Akwerd**, akwert, adj. F. On the back; usually applied to a sheep laid on its back.
Ex.—*Ah fund yan o' Simpson yows laad akwert.*
In Cleveland *rigged* is the usual word.
- Al**, n. C. (pr. yal). Ale. Vide **Yal**.
- All-fare**, adv. R. For good and all.
Ex.—*He's gone for all-fare.*
- All-out**, adj. R. Altogether, quite, entirely.
- Ally**, ally-taw, n. C. A playing marble as distinguished from *steeanies* and *potties*—stone or baked clay marbles.
- Al-hoos**, n. F. (pr. yal-oos). An ale-house, a public house.
- Almous**, n. F. (pr. awmous). Alms; money given in charity.
Ex.—*What aumous a'e ya gotten?* Dan. Almissee.
- Along of**, prep. C. In consequence of, through, owing to.
Ex.—*It warn't along o' me; it war along of him.*
- Amaist**, adv. C. (pr. ommeeast and ommost). Almost.
Ex.—*Ah wer ommost flayed ti deead.*
- Amang**, prep. C. Among: frequently shortened to 'mang.
Ex.—*Ah put doon mi brass 'mang t' rest on 'em.*
- Amell**, prep. R. Between, among. The form *mellem* is, or was till lately, used at Staithes, where the fishermen are said to divide the fish, *mellem yan anoother*. Dan. Mellem (between).
Ex.—*Amell tweea steels.*
- An'** all, conj. and adv. C. (1) As well, also, besides. (2) Indeed, truly. This is an abbreviation of 'and all.'
Ex.—*Tak them wi ya an' all.*—Q. 'Did you enjoy yourself?' A. 'Ah did an' all,' i. e. I did indeed.

O.N. Ars. Jutl. D. Ast. The frequent use of this word to the exclusion of others of like meaning is remarkable.

Ex.—A Rector's wife asks, 'Are you going to carry the wheat to-day?' 'Lead? naay!' says the farm man, '*t' shaff arses is as wet as sump.*'—*Stop, mun; t' cart arse has tumml'd out.* Atkinson (*Clevel. Gloss.* p. 10) gives the following example :—*Pick thae stooks doon an' let t' arse-ends o' t' shaffs lig i' t' sun a bit.*

Arsy-varsy, adv. R. Upside down.

Arval, n. O. A funeral feast. Dan. Arve-øl (a funeral feast; literally, Heir-ale).

Ask, adj. C. Vide **Hask**.

Ask, ask, n. C. The newt. Gael. Esc (the newt).

Ass, n. C. Ashes, as distinguished from cinders; the latter being applied generally to coke. Dan. Aske (ashes).

Ex.—*Put a bit o' ass uppo t' trod, it's sae slaap.*

Ass-coup, n. R. A wooden box or sort of pail for carrying ashes.

Assel-tree, n. C. An axle-tree.

Ass-hoal, ass-pit, n. C. The hole or pit where ashes fall or are thrown. Dan. Aske-hul (ash-hole).

Assil-tooth, n. C. A double tooth or grinder. Dan. En axel Tand (a double tooth).

Ex.—*T' lahle lass is sadly plagued wi yan ov her assil teeth.*

Ass-manner, ass-muck, n. C. Manure from an ash-pit.

Ass-midden, n. C. An ash-heap. Dan. Aske-mødding (ash-heap).

At, rel. pron. C. Who, which, that. This is probably not a corruption of *that* but the O.N. *at*.

Ex.—*Them at* (equivalent to 'those who'). *There's nowt at ah knaws on.*

At, conj. C. That. Dan. At (that), e. g. Jeg veed at, &c. (I know that, &c.).

Ex.—*Ah deean't knaw 'at iiver ah seed him.*

At, prep. C. To; also used in a peculiar sense of urging a request, and especially of persistent urging.

Ex.—*What hex sha deean at t' bairn?*—*He wer awlus at ma aboot it*, i. e. he was constantly making a request about it.

At-after, adv. O. After, afterwards.

Athout, prep. and conj. C. (pr. athoot). Without, unless. Other forms of the equivalent for *without* are *wioot, widoot, wivoot, bedoot*, the last being seldom heard except in the North Riding. With this qualification the various forms of this word are used very indiscriminately, often by the

by Mary.' *Marry* is sometimes added to emphasize the adverb of negation, *nay*, *marry*, but it is more frequent in the affirmative form.

B.

Back-bearaway, n. F. (pr. back-beearaway). The common bat.

Back-cast, n. F. (pr. back-kest). A loss; especially a loss of strength or health, a loss of ground, a relapse, a failure. *Throwback* is frequently used instead of *backcast* in the sense of a relapse.

Backen, v. C. To retard, delay.

Ex.—*T' maaster hesn't com'd; wa mun backen t' dinner a bit.*

Back-end, n. C. (1) The latter part of the year from after harvest. (2) The latter part of other periods of time. (3) (in plural) Tail-corn. Vide **Hinderends**. Dan. Bagende (hind part).

Ex.—*We 'd nobbut a dowlly tahm t' last back-end.—Ah 'll cum t' backend o' t' week.—Ah wants sum back-ends for t' chickens.*

Backendish, adj. F. Rough and wintry; generally applied to the weather.

Backening, n. C. A relapse.

Ex.—Q. 'How is Jane to-day?' A. '*Sha's neea bether; woss if owt; sha's had sum sad backenings.*'

This word is synonymous with *back-cast*.

Back-side, n. C. (pr. back-sahd). (1) The back yard and premises of a dwelling-house. (2) The lower or under side of anything.

Ex.—*Wa 've gitten wer back-sahds fettled up, an' they leeak weel noo; i. e. We have had the back premises of our row of houses repaired, and they now look tidy.*

Backerly, adj. and adv. F. Late, backward; after the usual time. Jutl. D. Bagerlig (late).

Ex.—*Them ooats is a bit backerly.*

This word is not heard so much in the East as in the North Riding.

Bad, adj. C. (1) Difficult. In this sense the word is universally used, besides in the ordinary sense of worthless. Hard to please, difficult to be done, hard to beat, difficult to find, &c., are never heard in the dialect, but instead, *bad* to please, *bad* to do, *bad* to beat, *bad* to find, &c. (2) Sick, poorly. The adverbial form (*badly*) in this sense is very common.

Bam, n. C. A take in, a trick, or practical joke; 'all non-sense,' as it was once described to me.

Ex.—*It's nowt bud a bam. — It's all a bam.*

Band, n. C. String, twine. A rope is called a band if used for binding, otherwise it is also called a line; the ligature of a sheaf of corn or the straw rope used in thatching is called a band. Dan. Baand (rope or string).

Bandmakker, n. C. The maker of bands (generally a lad) for tying the sheaves in the harvest field. The trio engaged in this part of the work were the *bandmakker*, the *takker up* (generally a woman), and the *binndther*. Dan. Baandmager (ribbon-maker).

Bannock, n. F. A kind of cake. Also used as a verb. To *bannock i' bed* means to lie in a lazy fashion.

Ex.—*Sha wad sit up hauf o' t' neet, an' bannock i' bed hauf o' t' daay.*

Barfhame, barfam, barfan, n. C. (pr. barfam; barfan being probably a corruption). A horse-collar. There are a great variety of spellings of this word, and the derivation seems most uncertain. I have given the preference to the first-named form, for there is probably a connection between the last part of the word and the hames: vide **Hames**. The *bumble-* or *bass-barfam* was specially used for young colts and fillies when first yoked, and was usually borrowed, there being but few in a village. A *horse-collar* in some parts of Yorkshire is the bridle with blinkers, *head-stall* applies to a halter only.

Bargh, barugh, n. C. (pr. barf). A hill; generally an isolated one, and of no great height. The use of the word is chiefly confined to particular hills, and is not applied as a generic term. There is an analogy between the pronunciation of this word and that of *though*, *through*, *plough*, &c., which are pronounced *thoff*, *thruff*, *pleef*, &c.

Barguest, n. F. An apparition, described as most like a donkey, or big black dog with very large eyes. The word is now frequently used as a term of reproach or abuse, e. g. *thoo barguest*, the original sense being lost or forgotten. The latter part of this word is connected with Germ. Geist, the first syllable being Germ. Bahr, or Dan. Baare (a bier).

Barm, n. C. Yeast. Dan. Bærme (yeast).

Bass, n. C. Matting; sometimes also applied to material made of straw, &c. A joiner's basket is termed a *bass*, and a hassock is sometimes called a *knee-bass*. Dan. Bast (the inner bark of a tree).

Bassak, Bazak, v. F. To strike either things or persons, to

these : *Ah deean't gan bauboskin' aboot leyke sum on 'em ; ah sticks ti t' heef.*

Beal, Beel, v. C. (pr. becal). (1) To bellow, to roar (used of an animal). (2) To shout, to cry, or in other ways to raise the voice above the usual pitch.

Jutl. D. At bjæle (to bellow).

Ex.—*What's ta becalin at?* i.e. What are you crying for?

Beeast, n. C. A beast of the ox kind. (The *t* final is seldom heard in the singular number, and never in the plural.)

Ex.—*They're gran' beas is them.*

Beastlings, Bissalings, n. C. (pr. beaslings). The first and second milkings drawn from a cow after calving. From this milk beastlings pudding is commonly made, which is considered a great delicacy—it is called *beaslin' puddin'*. The milk is also used sometimes in making bread.

Jutl. D. Bjæst (the first milk after a calf is born).

Beck, n. C. A stream of running water, a brook. Dan. En Bæk (a brook). This word is a prefix to several other words the meaning of which is obvious, e.g. *Becksteead, Beckside, Becksteans*, &c.

Bedfast, adj. C. Confined to one's bed by sickness, either permanently or temporarily.

Ex.—*Sha's been bedfast sen Tho'sda.*

Bed-happings or **Happings**, n. C. Bedclothes of whatever kind.

Bed-piece, n. C. That part of the framework of a cart into which the arms of the axle are laid.

Bed-stock, n. C. The bedstead proper, i.e. the wooden framework of the bed only. Dan. Senge-stok (bed-stock).

Bedoot, beoot, prep. and conj. C. Without, unless.

Ex.—*Ah 'li gan yam bedoot tha.*

Beeld, bield, or **beild**, n. C. A shelter from weather, especially rough weather; a shed. The word *building* is always pr. *beelding* in E. Yorkshire. There seems therefore to be a connection between *beeld* and building, the object of a building being to afford shelter from weather. O. Swedish Bylja (to build).

Ex.—*T' au'd esh-tree maks f' best bit o' beeld of owt i t' pairk.*

Beelding, n. C. (pr. beeldin'). A building. The form and pr. of this word is universal throughout the district. The derivation seems in all probability the same as that of *beeld*, vide sup.

Bee-skep, n. R. A beehive made of rushes or straw.

Bee-suoken, adj. R. This word is applied to a tree that is

Ex.—*There 's a vast o' berries ti year; oor trees is that ragg'd whahl they're fit ti brek.*—Q. *Wheer's t' lass?*

A. *Pullin' berries.* (This in the dialect can only mean 'picking gooseberries'.)

Besom, n. C. (pr. bizzum). A broom. The simile *as fond as a besom*, is commonly used for a very foolish person.

Bessy-babs, n. F. One given to silly talk, or one fond of childish things; also used of a female fantastically dressed.

Ex.—*Sha's a poor bessy-babs.*

Best, adj. C. The right; as applied to hand or foot. *Better* is also used in the same sense. There is, again, a verbal use of this word in the sense of to get the best of.

Ex.—*My best hand.*—*T' best feat.*

Bet, part. C. Beaten. Also perf. tense of To beat.

Ex.—*Ah wer fair bet.*—*We bet 'em at creckit.*

Better, adv. C. Well, after an ailment; generally preceded by *quite* (pr. quiet).

Ex.—Q. *How are you to-day?* A. *Ah's nut betther yit; bud ah's a deal betther 'an what ah a'e been.*—*Ah feels quiet betther.*

Better, adj. C. More, longer in time.

Ex.—*Betther 'an a scoore.*—*Betther 'an a twelvemunth.*—*Betther 'an a fo'tnith.*

Bettermy, adj. C. Of a higher class in the social scale.

Ex.—*They're bettermy folks.*—*Sha's quiet a bettermy body.*

Beuf, n. C. (pr. beuf, and more commonly beaef). A bough of a tree. The form *bew* is also common.

Beyont, prep. C. Beyond.

Bid, v. C. To invite to a feast, as at a wedding or funeral. Dan. At byde (to invite). The corresponding noun—*bidding*—is also commonly used.

Bide, v. C. (pr. bahd). (1) To wait, remain. (2) To bear, to endure or suffer. (3) To dwell. Dan. At bie (to wait).

Ex.—*It's bad ti bahd.*—*Sha bahds at Malton.*

Big, v. O. To build; whence *biggin*, a building. Dan. Bygge (to build), Bygning (a building). Although obsolete generally, the word is still found in many local names, as Newbiggin, Biggin-houses, &c.

Bigg, n. C. Barley having four rows of ears on each stalk. Dan. Byg (barley).

Bike, n. C. The nest of the wild bee.

Ex.—*Ah's funnd yan o' them bee-bikes.*

Billy-biter, n. C. The common blue tit.

Billy-boy, n. C. A keel rigged for sea, with bulwarks, gaff, boom, and bowsprit, and carrying fore and aft sail.

Ex.—*Sha leeaks leyke yan o' them billy-boys.*

Blash, v. C. To splash with water, whether by treading in or spilling it. Jutl. D. Blasfuld (so full that the vessel runs over).

Blashy, n. C. (1) soft mud, thick muddy water; also used of intoxicating or other drink of poor quality. (2) Nonsense, foolish talk. Dan. En Plask (a splash), plask regn (heavy shower).

Ex.—*Ah can't sup sike blash.*

Blashy, adj. C. (1) Wet, as regards weather, roads, &c. (2) Weak, watery, as applied to drinks.

Ex.—*It's a blashy tahn been.*—*Ah thinks this tea's nobbut blashy.*

Blather, v. F. (pr. bladther). To talk rapidly and inconsiderately; to talk nonsense. Jutl. D. Bladder (much talk, also applied to persons who chatter a great deal).

Ex.—*His chafts hing lowse: he's allos blathering and talking.*—*Cleveland Glossary.*

Bleb, n. C. A drop of liquid, a bubble, a blister (most common in the latter sense). Jutl. D. En Blæb (a cow-dropping).

Bleck, n. C. The black grease used for cart wheels, or oil that has become blackened by friction. Dan. Blæk (ink).

Ex.—*Thoo mucky bairn; thoo's gitten thi feeace daub'd ower wi bleck.*

Blendcorn, n. C. (pr. blen'corn). A mixture of corn (wheat and rye) used for making cakes and bread. Dan. Blandkorn (mixed corn).

Blendings, n. C. A mixture of peas and beans. Dan. En Blanding (a mixing), Blandings-korn (mixed corn). Jutl. D. Blanding (blend-corn).

Blether-head, n. F. A senseless, stupid fellow.

Ex.—*Thoo greeat bletherhead, ger oot o' t' rooad.*

Bloss, n. F. An ugly sight, a fright, a spectacle. Jutl. D. Blostre (to be red and swollen by drink or sickness).

Ex.—*Thoo dis leek a bonny blossom i' that au'd goon.*—*What a blossom sha leeks!*

Blotch, v. C. To blot; hence *blotch-paper* or *blotching-paper*, the common terms for blotting-paper. Jutl. D. En Blak (a blot in a book); also Blakpapir (blotting-paper).

Blow, n. C. (pr. blaw). Blossom.

Ex.—*There's a good leek on o' blaw ti-year.*

Blustery, adj. C. Windy, squally, rough. A word very frequently used by people when they meet on a squally day and a remark is passed on the state of the weather.

Ex.—*Noo, Bill, it's a bit blusthery.*—*It's varry blusthery.*

- terms :—*Boddin* is a general term, being another form of *bodd'n*, which is a corruption of *burden*, and means a bundle of straw tied up for carrying; but curiously enough *bodd'n* is specially and almost exclusively applied to the bundles carried by gleaners in sheets. *Bottle* has a general signification, and means a tied bundle of straw, but is more commonly used in some parts than others; being most frequently heard in the East Riding. *Batten* or *batt'n* is a bundle of 'drawn' straw for thatching, &c., is consequently longer than a *bottle*, and is generally tied with two bands. *Loggin* has the same meaning as *batten*.
- Botton**, n. R. The lowest part of a valley. O. N. *Botn* (found in place-names).
- Bottry**, n. C. The common elder; this word may also be written *bur-tree*; indeed *bottry* is the local pr. of the same. In Jutl. D. *Burretree* is the *burdoch*.
- Bound**, part. C. (pr. *bun'*, approximately). Compelled, whether morally or physically.
Ex.—*Ah 'll be boun' for 't.*
- Boun**, adj. C. (pr. *bun*, approximately). Ready, going, or on the point of doing anything. O. N. *Buinn* (made ready). There are few words more common, and at the same time more characteristic of the dialect, than this; it is distinct from the preceding word, though pronounced the same, only that in this word the emphasis is always, by the sense, less than in the preceding one, and thus may be distinguished from it.
Ex.—*Ah doot t' au'd meer 's boun ti dee; sha diz leek badly.—Sha 's boun ti git wed.*
- Bowdykite**, n. R. A corpulent person; but now only used as a term of reproach in the case of a mischievous child—a forward child.
Ex.—*Thoo bowdykite; cum oot o' t' rooad.*
- Brade**, v. R. To spread a report. Dan. *At brede* (to spread).
Ex.—*Sha brades it aboot 'at, &c.*
- Brae**, n. R. (pr. *breea*). The brink of a river. O. N. *Bra* (the brow of the face).
Ex.—*Breea full* (of a stream bank full).
- Braid**, v. C. (pr. *breead* or *braad*). To resemble a person, to take after.
Ex.—*Sha breeads of her moother.*
- Braid-band**, n. C. (pr. *breead-band*). A sheaf of corn laid open on a band: it is often so placed in order to dry.
- Bramble**, n. C. (pr. *bramm'l*). The fruit of the bramble, or blackberry; also used as a verb, in the sense of to gather brambles. Dan. *Brambær* (blackberry).

means a low impudent girl, in which sense it is sometimes used still.

Bread-loaf, n. C. (pr. breed-leeaf). A loaf of bread, whether whole or cut from, as distinguished from cakes, which are so commonly used.

Bread-meal, n. C. Flour from which brown bread is made.

Brede, n. C. Breadth, extent; with the prefix *a* the word signifies in breadth, or thickness. Dan. Bredde (breadth).

Ex.—*T' wall 's nobbut a brick a-brede.—T' brede o' t' beck.—T' brede o' t' trod.—There was a greeat brede o' wathther oot at tahms.*

Breeacus, n. C. Breakfast: the form *breecus* is also often used.

Ex.—*Ann, git t' childer ther breeacusses.*

Breear, n. C. The briar.

Ex.—*T' lad 's as sharp as a breear.*

Breek, v. C. To break. This work is also pr. brek, but never break as in Std. Eng.

Bride-door, n. O. The door of the house from which the bride goes to the church on the wedding morning. In the olden days the bride-door was the scene of the wedding festivities, and especially of the races run by the young men of the place, connected with which were many peculiar customs.

Brief, n. C. A begging letter or petition carried by one who has undergone some pecuniary or other misfortune, e.g. the loss of a cow or horse, and who solicits help from those living in the neighbourhood. Dan. En Brev (a letter).

Brigg, n. C. A bridge of all sorts, not excepting that of the violin. Dan. En Bro (a bridge).

Ex.—*Hes t' brigg brok?* said on the occasion of an accident to a fiddle.

Briggs, n. C. A small frame consisting of two pieces of wood with cross bars, placed as occasion may require across the cream bowl in a dairy, on which the sile rests.

Brim, adj. F. Exposed, as regards situation; bleak, as on rising ground or the edge of a cliff where the full force of the wind is felt. Dan. En Bryn (a brow of a hill).

Ex.—*Oor hus stan's varry brim.*

Broach, n. C. (pr. brauch). The spire of a church.

Ex.—*Yon 'll be Bainton brauch.*

Brock, n. R. (1) The badger. (2) C. The cuckoo-spit insect. Dan. En Brok (a badger).

Ex. 2.—*Ah sweetats like a brock*

Brog, n. F. A short piece of a small branch of a tree, esp.

to hum, and sometimes to roll about as loose stones upon a road; *kite* being the stomach, *bumblekites* would be so called from the fact that they do not lie easily on the stomach, especially when eaten, as they often are, in an unripe state.

Ex.—*Oor Bess hez been getherin bumml-keytes.*

Bunch, v. C. To kick with the foot or knee. This word must not be confounded with *punch*, which is a blow from the arm; it is also to be observed that the word is never applied to animals kicking.

Ex.—‘*Pleas ‘m, will ya tell Jane to give ower,*’ said a child to the Rector’s wife in a Sunday School. ‘*What does she do?*’ ‘*Sha bunches an sha nips.*’—*He was fit ti bunch t’ deear doon.*

Bunch, n. F. Eight gleans or handfulls of gleaned wheat bound together is called a bunch.

Ex.—*Spreed oot t’ bunch arses an’ then they weean’t whemm’l ower* (spoken to a lad setting up bunches in the harvest field).

Burden, n. C. (pr. bodd’n). A bundle of gleanings carried by women on the head: the *boda’n* is always tied in a sheet. Vide **Bottle**.

Busk, n. F. A bush, esp. a low bush. Dan. Busk (bush).

Ex.—*Ah ho’t mysen sadly i yan o’ them whin-busks.*

By-name, n. C. A nick-name. Dan. Binavn (nick-name, also surname).

By now, C. By this time.

Ex.—*It’ll be fit by now.*—*He’ll be there by now.*

Byre, *Coo-byre*, n. C. A cow-house. Dan. En Buur (a cage).

C.

Cadge, v. C. To collect and convey articles or goods from one place to another, especially corn to the mill. To beg, or live partly by begging or picking up a livelihood anyhow.

Cadger, n. C. One who cadges; esp. one who collects corn and conveys it to the mill for grinding.

Cael, n. F. Vide **Kale**.

Caff, n. C. Chaff.

Caff-hearted, adj. F. Weak or faint-hearted.

Ex.—*They’re nobbut caff-hearted uns; they seean gav ower.*

Caingy, adj. C. Fretful, peevish, discontented: a term generally applied to children.

Ex.—*Thoo caingy lahtle thing: whist, wi ya!*

Cake, v. C. To cackle as a goose, or as a hen when she wants to sit. Dan. At kvække (to cackle).

astonishing.—*Ah wer fair capp'd ti see 'em.—Ah muck'd it weel t' last backend, an' that capp'd it.—That last bottle capp'd ma* (spoken to a doctor).

Capper, n. C. Super-excellent of its kind.

Ex.—*Noo, siitha ; them 's cappers.*

Carl, n. R. An opprobrious epithet, generally applied to one of weak intellect. Dan. En Karl (a man).

Ex.—*Thoo greeat carl.*

Carlings, n. R. Peas which are prepared in a special manner and eaten on the Sunday before Palm Sunday, which used to be called Carling Sunday. The custom seems to be more kept up in the West than in the East side of the county, where it has nearly died out.

Carr, n. C. Low marshy land containing the remains of ancient forest trees; flat land under the plough, of peaty and moist quality as distinguished from *ings*, which are almost always pasture: generally used in the pl. Dan. Kjar (a bog or fen).

Carryings on, n. C. Disorderly proceedings.

Ex.—*Sike carryings on as you nivver heard tell on.*

Cassen. The ordinary past part. of cast. Vide **Kest**.

Cassons or **Cazzons**, n. C. The dried dung of animals, which is used for fuel sometimes, clay being occasionally mixed with it.

Cat-collop, n. F. Cat's-meat.

Cat-haws, n. C. Hawthorn-berries.

Cats and eyes, n. C. Vide **Kitty-kels**.

Cat-whins, n. F. (pr. catchin). The dog-rose.

Causer, **Caus'ay**, n. C. (pr. cawzer). A paved footpath. A narrow footway paved with cobble-stones or flags, either by the side of a road or across an open country; a corruption of causeway.—The *causer* must be distinguished from the *ramper*, which is the sloping side of a raised footway.

Ex.—*Ah went thruff t' toon a-top o' t' cawzer.*

Cess, n. C. A rate or tax levied on a parish for any purpose. This word is merely an abbreviation of 'assessment.' It is sometimes used in the sense of force; e.g. *Lie cess on* was often shouted to persistent blockers at cricket, meaning 'Hit harder.'

Ex.—*We awlus pays wer cess.*

Cess-getherer, n. C. The collector of cess.

Chaff, **Chaffs**, n. F. The jaw; most commonly used with reference to the pig; e.g. *Pig-chaffs*.

Challenge, v. C. (pr. almost in one syllable). To recognise.

Ex.—*He varry seean challeng'd ma.—Sha 's good ti challenge.*

thisen all ower wi that messment.—They're claa'm'd up, i. e. fastened by sticking. Sha claa'm'd t' firesteead fra top ti boddom wi' whitenin.

Clammy, adj. F. Parched with thirst.

Clap, v. C. To give a blow, generally a short and light one; but the word is sometimes applied to a blow of greater force: to pat, as e. g. in the case of a dog; indeed this is a common word for the 'stroking' of an animal, where the motions of the hand are not always alike, sometimes being strokes properly so called, when the hand is drawn more or less horizontally, and sometimes vertical short blows or pats. The word is also used in the sense of an ailment (esp. a cold) settling upon a particular part of the body. The other uses of this word are various and difficult to define, but the above are ordinary ones. Dan. At klappe (to clap the hands); En Klap (a pat, a caress).

Ex.—That dog o' yours weean't let ma clap him.—T' cau'd clap'd on tiv his chest.—Clap yoursen doon; i. e. sit down.

Clart, v. C. To smear, to make dirty; also fig. to flatter.

Ex.—Deean't clart thysen all ower wi muck.

Clarty, adj. C. Sticky; also dirty, when the stickiness of the thing spoken of is liable to make dirty by touch or otherwise.

Ex.—T' storm's owered, an' it's despert clarty noo.

Clawt, v. C. To scratch with the nails; also formerly used for performing ordinary acts of manual labour.

Clash, v. C. To move about or work under the influence of excitement, to shut with force, to throw down with violence, to flurry, to excite; also used as a noun. Dan. At klaske (to smack).

Ex.—Sha gans clashin aboot t' hoos.—Sha can't baha ti be clash'd.

Cleas, n. C. Clothes. Cled is also commonly used for clothed. Dan. Klæder (clothes).

Ex.—Them cleas wants weshin.

Clean, v. F. To tidy or dress oneself, either with or without the act of washing.

Ex.—Q. Where's Anne? A. Cleeenin hersel.

Cleg, n. C. The horse-fly. Dan. En Klæge (a horse-fly). Icel. Klegg.

Ex.—Is't clegs 'at's plaagin t' gallowa?

Cletoh, n. C. A brood of young birds, esp. chickens, ducks, &c.; a setting of eggs. *Clething* is also used, but less commonly. Dan. At klække (to hatch).

Ex.—Pleas will ya sell ma a cletchin o' your eggs?

Clunter, Cluntering, n. C. Confusion ; sometimes also used of a confused noise, esp. with the feet in walking.

Ex.—*They made a desper clunterin wi' ther feet i f yard last neet.*—*Noo, mahnd, if they deean't com doon wi a clunter.*

Coat, n. F. (pr. cooat). A gown, a dress.

Ex.—*Sha 'd a new silk cooat on.*

Cobble, cobble-steean, n. C. A smooth stone about the size of one's fist, or larger, such as is used for common paving. To *cobble* is commonly used of throwing stones generally.

Ex.—*Thoo young raggil, give ower cobblin them geslins, or ah 'll wahrm tha.*

Cobble-tree, n. C. The piece of wood which connects the two swingle-trees to the plough-beam ; it is, in fact, a large swingle-tree, and is sometimes called the 'maistther swingle-tree.' It is of course only requisite when two horses plough abreast. Dan. At koble (to unite).

Cobby, adj. C. Cheerful, lively ; well (in health).

Ex.—*As cobby as a lop.*—*Ah feels as cobby as owt.*

Coble, n. C. (pr. cöble). A fishing-boat of peculiar build, and in ordinary use on the Yorkshire coast.

Cockrose, n. C. The common scarlet poppy, called also *cuprose* ; but *cockrose* is by far the commoner name.

Cod, n. C. A bag, hence a pod or shell of peas, beans, and the like, called a pea-cod, bean-cod, &c. Jutl. D. Kojé (a pea-shell).

Codlings, n. R. A game of the cricket type, the bat being a stout straight hazel stick, the ball a piece of wood or stick $2\frac{1}{2}$ inches long, and the wicket a round hole about an inch deep and 4 inches across.

Coif, n. R. A cap. O. Fr. Coif.

Ex.—*Ah mun a'e mi mucky feeace weshed an' a cleean coif on.*

Collar, n. C. A halter for securing a horse in a stable : the collar used to be made of hemp, but is now commonly of leather. Vide **Head-stall**. Sometimes the word is applied to the blinkered bridle of a cart-horse.

Collop, n. C. A slice of meat of any kind, but generally applied to bacon. The spleen of a pig was generally called cat-collop, because it would be fried for the cat.

Collop Monday, n. C. The Monday before Ash Wednesday, on which day collops of bacon and eggs are eaten, according to an old custom.

Come again, v. C. To appear as the ghost of one dead. Dan. En Gjenganger (an apparition).

Come by, v. C. (In prn. the *m* of the *come* is scarcely audible, the sound of the two words approximating to cu' bahy.) This expression is never used but in the imperative

Coo-tie, n. C. Vide **Tie**.

Cots, n. F. Tangled masses; esp. of wool on a sheep—i. e. wool matted together; hence the adj. *cotty*.

Them's nobbut cotty'uns.

Cotter, v. C. (pr. cotther). To become entangled or twisted together.

Ex. *They're all cotthered tigither.*

Cotty, adj. C. Vide **Cots**.

Coul, n. C. (pr. as 'coal' approximately). A swelling on the body, esp. when caused by a blow. Dan. Koll (a knoll or round hill-top).

Ex.—*It's risen a girt coul atop o' mah heead.*

Coul, v. C. (pr. as preceding word). To scrape towards one, to rake together.

Ex.—*He's coulin muck off t' rooads.*

Coul-rake, n. C. A scraper for removing the mud, &c., from roads, or ashes from a fireplace, &c.

Ex.—*Git t' ass oot aback o' t' hood wi t' coul-rake.*

Counting, n. C. (pr. coontin'). Arithmetic. Similarly *counter* is the equivalent for arithmetician.

Ex.—Q. How is your boy getting on at school? A.

He's gitten inti coontin'.

Cow-clags, n. F. (pr. coo-clag). Dirt adhering to the buttocks of cattle. Vide **Clag**.

Cow-gate, n. C. Pasturage for a cow; lit. cow-walk or way. Dan. En Kogang (pasturage for cows).

Cow-pasture, n. C. (pr. coo-pasthur). A pasture-field that is never mown: it is generally for convenience close to the farmhouse.

Cowstripling, n. R. The cowslip.

Crab, v. C. To speak disparagingly of; to give a bad name to: also in passive sense, to be provoked.

Ex.—*He crab'd mah 'oss*, i. e. He gave my horse a bad name. — *He was crab'd when he heeard tell on 't.*

Crack, v. C. To brag, to talk boastfully.

Ex.—*It's nowt ti crack on.*

Crack, n. C. (1) A short space of time; a moment. (2) A chat; in pl. news.

Ex.—*Ah'll be back iv a crack.* — *We're like to hev a crack tigither.* — *What cracks?* i. e. What news?

Cradle, n. R. Three long teeth or prongs attached to a scythe and having a like curve with it. It was very commonly used some thirty years ago for mowing oats, unless the crop was very heavy, when a 'bow' was used instead.

Crake, n. C. (pr. creeak). Any bird of the crow tribe; generally applied to the rook. Dan. En Krage (a crow).

Ex.—Q. *Wheer's Tom?* A. *He's flaying creeaks.*

Cruds, n. C. Curds.

Cuddy, n. C. (1) The hedge-sparrow. (2) A donkey.

Cuddy-handed, adj. F. Left-handed.

Cum, n. F. (the same word as *combe*, but pr. rather shorter).

Long and deep-lying meadow or grazing land. Wel.

Cwm (a hollow).

Currant-berry, n. C. (pr. corr'n-berry). The red currant.

Cush-pet, n. C. A term of endearment addressed to a cow : the common call for a cow being *cush-cush*.

Ex.—*Cush-pet; reet tha.*

D.

Daffle, v. C. To be confused. Also used in an active sense, To grow weak and imbecile.

Ex.—*It's oft varry dafflin when yan's putten oot o' t' way.*

Daft, adj. C. Dull, stupid, foolish.

Ex.—*What's ta stannin' leeakin seea daft for? Tak ho'd o' t' hoss heead.*

Daggle, **deggle**, v. F. Vide **Degg**.

Dale, n. C. The common name for a valley both in the Wold district of the East Riding and in Cleveland; e.g. Deepdale, Cobdale, Thixendale, &c. Icel. Dalr (a valley).

Dale-end, n. C. The point where a dale opens out into wider country.

Dale-head, n. C. The point where a dale begins to form in the hills.

Dap, adj. R. Full-fledged, as young birds in a nest.

Ex.—*If nobbut ah 'd ga'en ti skeal a bit, afoor ah wer dap, ah sud a'e been yan o' them Parliment men noo.*

Dap, v. F. To move lightly, with short and quick steps; to trip along.

Dar, v. C. To dare.

Ex.—*He didn't dar ti gan.*

Dark, v. C. To listen unperceived; to stand unnoticed: also used of a dog scenting, when not in motion.

Ex.—*What's ta darkin at? said to one caught listening.*

Daub, v. C. To smear; to cause to adhere.

Ex.—*Steeath'd an' daubed. — Thoo mucky bairn; what's ta been daubin' thysen ower wi?*

Daul'd oot, part. F. Wearied, or tired out.

Ex.—*Ah's fair daul'd oot.*

Daytal, adj. C. By the day. This word is used in such connections as *Daytalman*, i.e. a man who works by the day; *daytal-work*, i.e. work done by a day labourer. Dan. Dagetal (number of days), I dagetal (day by day), Dage-tals Arbejde (work by the day).

- This word is also sometimes used as a verb, viz. *to dess up*, meaning to pile up neatly.
- Devil-screamer**, n. F. The common swift.
- Dib**, v. C. To dip. Also used as a noun.
 Ex.—*Ah gal a bonny dib i' t' dyke yisttherda* (said by one who had accidentally tumbled into a river).
- Didder**, v. C. (pr. didther). To shiver. This word has much the same meaning as *dodder*: vide inf.
- Differ**, v. C. To wrangle, to quarrel.
 Ex.—*T' weyfe an' him varry seean started ti differ.*
- Differing**, n. C. A wrangling or quarrel.
 Ex.—*There was part differins amang 'em. — They'd sad differin bouts.*
- Dike**, n. C. A ditch; a long bank of earth; a river. This word has a wide signification, being used for a small ditch as well as for a wide river; it is also used figuratively, as *Ah's all doon t' dyke*, which signifies 'I am unwell.' Jutl. D. Et Dige, (1) a wall. (2) a ditch.
- Dill**, v. C. To lessen or take away pain; to deaden pain temporarily.
- Ding, deng**, v. C. To throw or thrust violently, to throw down, to strike, to wrench off. Dan. At dænge (to heap blows on a person); Icel. Dengja (to beat).
 Ex.—*Ah 'll ding tha on ti t' fleear. — He ding'd t' deear off t' creeaks.*
- Dingle**, v. C. To tingle. Dan. At dingle (to swing to and fro).
 Ex.—*Mah ears dingles like a bell.*
- Docken**, n. C. The common dock.
 Ex.—*Ah deean't care a docken for 't.*
- Dodded**, adj. C. Hornless (cattle).
- Dodder**, v. C. (pr. dodther). To shake or tremble as with cold or fear.
- Dodderums**, n. F. (pr. dodthrums). A shaking or trembling.
 Ex.—*Ah's all i t' ditherums dodthrums.*
- Dodderly**, adj. C. (pr. dodthry). Shaky.
- Doddings**, n. C. The clippings of matted and dirty wool cut from the hind quarters of sheep.
- Doff**, v. F. To take off clothes.
 Ex.—*Doff them au'd cleas.*
- Dog-choops**, n. C. The fruit of the dog-rose.
- Dog-loups**, n. F. The vacant spaces between two houses.
- Dollop**, n. F. A large quantity, either of things or persons; a lot.
 Ex.—*It did ma a dollop o' good.*
- Dolly**, n. C. A tub for washing, made like a low barrel, and furnished with a dolly-stick or rod with a handle, and terminating at the lower end with four prongs fitted into a

dees nor dows, i. e. 'He neither dies nor grows better.' It is used in a somewhat similar sense in West Jutland, e. g. *Det duer ikke til noget* (it is good for nothing).

Dowly, adj. C. (pr. between *döly* and *dowly*). Sorrowful, dull, low-spirited, melancholy, gloomy, poorly, depressing. This expressive and much-used word is applied to persons, things, places, and conditions in any of the above senses. Dan. *Daarlig*; Jutl. D. *Döle* (poor, worthless).

Ex.—*Oor Bess has been badly a lang whahl; sha's had a dowly tahn.—It's a dowly hay-tahn been; ah doot it'll a'e gitten spoilt.—It's a weeant dowly spot.—Ah feels varry dowly widoot her.*

Down, v. C. To knock or throw down.

Ex.—*He doon'd him wiv his neef.*

Downwards, adv. F. (pr. *doonwards*). This word, as applied to the wind, signifies westerly, though I have only heard it used so in a part of the East Riding.

Ex.—*T' wind's gotten doonwards.*

Dowp, n. R. The carrion crow.

Dozzend, adj. R. Withered, shrunk.

Ex.—*Them apples is sadly dozzened.*

Draff, n. F. Refuse, rubbish, brewer's grains. Jutl. D. *Drav* (grains).

Drape, n. C. (pr. *dreeap*). A cow not in milk. This word may spring from the same source as the Dan. *Draabe* (drop).

Draught, n. C. A team of horses, together with cart, waggon, &c. Sometimes it seems to be used for the cart or waggon only, as in the phrase, *Ah rade iv a draught* (meaning a cart); but whether in such an expression the horses are included, it is hard to decide.

Drawn-straw, n. C. Straw sorted or pulled through the hands until rough pieces are separated from it, and thus fairly straight and clean thatching straw is the result.

Ex.—*Q. Why have you two men at work tying up straw? A. Yan on em's dthrawin.*

Dream-holes, n. O. The holes in a church tower to allow the sound of bells to escape freely; also applied to holes in towers for the admission of light and air, and possibly for keeping a look-out therefrom.

Dree, adj. C. (pr. *dhree*). Long and troublesome, tedious. Dan. *Dröi* (large, heavy), et *dröit arbeide* (a tough piece of work).

Ex.—*It's a dree job cutting these beans; they're all ankled tighther seea.*

Dwine, v. F. (pr. dwahin). To waste away, to wither. Jutl. D. At dvine (to pine away).

E.

Eam, n. O. An uncle. Germ. Oheim (uncle—poetical).

Earand, n. C. (pr. earan). An errand. Dan. En Ærende (an errand).

Earn, v. F. (pr. yearn; or perhaps more nearly as yen). To cause milk to curdle.

Earning, **earning-skin**, n. F. (pr. yearning or yenning). That which is used for curdling milk. Rennet.

Easings, n. C. (pr. easins). The eaves of any building, particularly of thatched houses. Jutl. D. Ovs (eaves).

Een, n. R. Eyes (the old plural). The singular *ee* is also used. Dan. Öie (eye), pl. öine.

Ex.—*He's gotten tweea black een.—Bang her among her een.*

E'en, n. R. Evening; seldom heard except when used for the eve of a Holy Day, as *Kess'mass E'en*, *St. Mark's E'en*, &c.

Een-holes, n. R. The eye-sockets. Dan. Et öje hul (eye-socket).

Efter, prep. C. (pr. eftther). After. Dan. Efter (after). This word is also used in a verbal sense, e. g. *Ah eftther him* (I went after him).

Ex.—*It's a bit eftther t' tahn.*

Efter-cleeking, n. F. A brood of chickens, goslings, &c., hatched after the first brood of the season. This word is also applied to the brood in the pl. number.

Ex.—*Them fahve geslins is eftther-cleekins.*

Efternoon, n. C. (pr. efttherneean). Afternoon. Morning, as distinguished from afternoon, is always termed forenoon. *Morning*, when used in the dialect, means early morning, and forenoon the interval between breakfast and dinner-time.

Eldin, n. C. Fuel, or kindling of any kind, generally wood or 'turves.' This word is not so common as it was a few years ago, and when used now the word *fire* is sometimes prefixed, which is quite redundant. Dan. Ild (fire). Jutl. D. Ilding (firewood).

Ex.—*Noo, Bobby, gan an' late some eldin.*

Eller, n. F. The alder-tree. Dan. En El (an alder), pl. eller. There is a house near Newton-on-Ouse called Ellers, hence derived.

Elsin, n. C. A shoemaker's awl. I have heard this word called *nelsin*, which is of course a corruption of *an elsin*.

grains by means of the faltering-iron, an instrument made for that purpose. The faltering-iron has gone out of use, 'humblers' being used instead.

Fan', **fand**, **fun'**, **fund**, pf. tense of *finnd*, C. The *d* final is seldom heard, the forms *fan'* and *fun'* being about equally common. Dan. Fandt, p. part of finde (to find).

Ex.—*They varry seean fan' it oot.—A'e ya fun' it yet?*

Fantickie, n. C. (pr. fahnticle and fanticle). A freckle.

Far, adj. C. Further, more distant. Dan. Fjermer (far, or 'off' horse); N. Fjerr; Icel. Fjarr.

Ex.—Q. 'Where's your husband?' A. *He's plewin yonder i t' far clooas.*

Farantly, adj. R. (pr. fareantly). Well-behaved, orderly.

Fare, v. F. To go on, to approach, to draw near, to succeed. Dan. At fare (to go).

Ex.—*Sha fares o' cau'vin.*

Far-end, n. C. The end, as opposed to the beginning of anything. The words *beginning* and *end* are not used, but instead, *start* and *finish*, as of a piece of work; *fore-end* and *back-end*, or *far-end*, as of a man's life or other period of time; *first-end* and *last-end*, as of a book, or other matter.

Farness, n. F. Distance.

Ex.—*It's sum farness.*

Far-side, n. C. The right-hand side of a horse; the left being called the *nar-side*. *Far-side* is used in other ways, e.g. the far-side of a field, road, &c. Dan. Frahaands Hest (the right-hand side of a horse); Jutl. D. Fier Hest (off-horse).

Fash, v. C. To create worry and anxiety (generally about small matters) either to oneself or others. Dan. D. Fasse (to exert oneself to do anything).

Ex.—*Sha's a werrity body; sha oft fashes hersen when there's ni'casion.*

Fast, adj. C. At a standstill, esp. in work, from any cause.

Ex.—*Ah 's nivver fast for a job.—Whyah, mun, he'll lend ya t' galloway hard eneeaf; he weean't see ya fast, howivver.*

Fat-dabs, n. F. A term for a fat, awkward person or child.

Ex.—*Sha's a fat-dabs.*

Fat-rasool, n. C. A tea-cake made with currants, butter, &c. Very common in the Whitby district, but not known in the East Riding.

Faugh, n. C. (pr. fawf). Fallow-land, used also as a verb.

Jutl. D. Falg (fallow-land), falge (to fallow).

Ex.—*Wa mun start wi t' fawf i t' morn.—It'll be ti fawf ti-year.*

Ex.—*Ah's ta'en t' fest.* — *Ah weean't tak t' fest back; ah'll gan.*

Fet, v. C. To last out; to keep one supplied with. Dan. At fōde (to nourish, supply with food).

Ex.—*Them cauls 'll fet ma whahl t' backend.* — *A'e ya what 'll fet ya a twelvemonth?*

Fetch, v. C. To give (a blow).

Ex.—*He fetch'd ma a big clout ower t' heead.*

Fettle, v. C. To prepare, put into order, get ready, arrange, repair; frequently the adv. *up* is added to the verb, the sense being the same.

Ex.—*Fettle an' gan.* — *Wa mun fettle up wer hoos afoor t' backend.* — *Yon far sahd o' t' clooas is varry sumpy; ah doot werstuff weean't be i' ower good fettle for leading.* — *Ah wasn't i' varry good fettle yisttherda.*

Few, n. C. A number, amount. The application of this word is peculiar, being used as an adjective in the ordinary sense, and as a substantive, in which latter case it is preceded by a qualifying adjective, generally *good*; but others, such as *middlinish*, *gay*, *poorish*, &c., are not uncommon qualifications. Dan. Faa (few).

Ex.—Q. 'Are there many mushrooms in that field?'

A. *Aye! there's a middlin' few on 'em* (equivalent to a pretty good number). — *Ah see'd a good few bo'ds amang t' tonnups yisttherda.* — *There was a good few at chetch last Sunda.*

Fezzon, v. R. To lay hold of greedily or fiercely; to eat with avidity. This word was in commoner use a few years ago. It is followed by *on* or *in*. *Fezzon* has the same root as *fest*.

Ex.—*He's fezzonin' intiv it* (i. e. He is eating greedily).

Fiok, v. C. (pr. fick or feek). To move the feet with a somewhat rapid motion, as an animal does when under restraint in a recumbent posture; to struggle with the feet in order to get free. The motion implied by *ficking* is quite distinct from kicking, although a kick may be inadvertently given during the picking. The word *fick* is rarely used except when some kind of restraint and consequent struggle accompanies the action.

Jutl. D. At fike [or fige] (to hurry). This word is always connected with quick movement: hence the ironical Jutlandic phrase *fik et saa* (make haste); or again, *han gor saa figelig*. The Jutl. pr. of the word is almost identical with our own.

Ex.—*T' bairn ficked about i' bed desperltly.* — *What's t' au'd coo fickin leyke that ti deea?*

Fick, n. C. A short quick motion of the feet, whether of man

Fleece, n. F. Bodily condition; esp. as regards fatness.

Ex.—*He's a good fleece. — It's ta'en his fleece frev him.*

Fleeing-ask, n. R. The dragon-fly.

Flesh-fly, n. C. The common blue-bottle fly.

Flesh-meat, n. C. Butcher's meat as distinguished from swine's flesh.

Flick, n. C. A flitch (of bacon). Icel. Flikki (a flitch).

Flig, v. F. To fly. Dan. At flygte (to flee).

Ex.—*T' cock fligg'd ower i' wall an' flaayed t' lahtle lass.*

Fligged, adj. F. Fledged.

Ex.—*Are they fligg'd yit?*

Fliggers, n. C. Young birds fully fledged, those newly hatched being termed *bare gollies*, and those in the intermediate stage *penners*.

Flipe, n. C. The brim of a hat or cap. Dan. En Flip (the extreme part of a thing).

Flit, v. C. To move to a new home, with all household furniture and other goods and chattels. Dan. At flytte (to remove, shift), flytte ind (take possession), flytte til (go to live with).

Ex.—*When are ya boun ti flit? — We've nobbut just flitted ti wer new hoos. — They're throng flittin'.*

Flite, v. C. To scold; to come to high words.

Ex.—*Sha started ti flite. — A fliting bout.*

Flite, n. C. A flow of quarrelsome words.

Ex.—*They're awlus on wi ther flites.*

Flither, n. C. The common limpet.

Ex.—*Them's t' lasses getherin flithers.*

Flittermouse, n. R. The common bat. Dan. En Flagger-mus (a bat).

Flitting, n. C. A removal to a new home.

Ex.—*Wer things isn't fairly reeted yit, we've nobbut just gitten wer flittin' owered.*

Flobbered up, part. C. Swollen or puffed up.

Ex.—*His airm wer all flobbered up.*

Flowtered, part. C. In a state of trepidation; nervous, excited, from any cause. The word is generally used in the participial form from the verb *flowter*; the substantive *flowter* is also used in the same sense.

Ex.—*Ah felt flowtered all i' bits.*

Fluke, n. C. (pr. fleeak). A maggot.

Ex.—*They're as full o' fleeaks as ivvir they can ho'd.*

Fod, n. C. A bound bundle of newly thrashed straw. This word is pr. as *faud*, but rather shorter, and is probably an abbreviation of *fold*, i. e. an armful—that which can be enfolded by the arms.

Fodderum, n. C. A building or part of a building for storing

In this sense, which is of the commonest, it is only used in such expressions as *Wheer are ya foor?* or *Wheer 's ta foor?* meaning 'Where are you going to?'—the verb being understood. It is also used satirically when a person accidentally makes a *mauvais pas*.

Ex.—*What a numb baa'n thoo is ! wheer 's ta foor ?*

For anenat, R. In front of. I have only heard of this word being used at the present time in a part of the Wold district.

Forboden, part. R. Forbidden.

Forced, part. C. (pr. foored). Obligated. This word, though Std. Eng., is here inserted because it is universally used in the dialect in this sense, to the exclusion of all others, as *obliged, compelled, &c.*

Ex.—*Ah 's be foored ti gan. — They 're foored to fend for theirsells.*

Fore-elders, n. C. Forefathers. Dan. Forældre (parents), Forfædre (ancestors).

Fore-end, n. C. (pr. foorend or forrend, with rather a strong stress on the last syllable). The beginning.

Jutl. D. For-ende (the fore-part of anything).

Ex.—*Wa started t' foorend o' t' last week.*

Forkin'-robin, n. C. The earwig. This designation of the earwig is not universal: I used to hear it very frequently in the E. R., but not in the southern part of the N. R., where *twitchbell* is the word generally used.

Ex.—*There was a vast o' clocks an' worrms an' forkin'-robins.*

Forks, n. F. (pr. forrks). The main perpendicular beams which fork out at the top to support the roof in the old timber houses; they hold the 'ribs' to which the 'spars' are attached; across these again are the 'latts,' and so the whole frame work is held together.

Fortherly, furtherly, adj. F. (pr. fo'therly). Forward, or early of its kind, or for the season.

Ex.—*Them 's mair fo'therly na t' uthers. — It's a fo'therly taatie.*

Forwoden, adj. F. In a state of dirt, disorder, and waste; generally applied to such a state of destruction as is caused by vermin. Dan. At forøde (to waste, consume).

Ex.—*Oor apple cham'er is fair forwoden wi' rattens an' meyce.*

Foulmart, n. F. (pr. foomart). The polecat. Wel. Ffwlbart (the polecat). These animals were common fifty years ago, when 4d. apiece, or some such sum, was given for one by the village constable. They are still to be seen, but only here and there, and that occasionally.

Fullock, n. C. Rapid motion, impetus, force.

Ex.—*It kom wi sikan a fullock.*

This word is sometimes used as a verb, e.g. a common saying with boys playing marbles is, *Knuckle doon, neea fullocking*, i.e. no false impetus from the wrist.

Full up, adj. C. Quite full.

Ex.—*We're full up.*

'Full' or 'quite full' are never used to express complete fulness.

Fulth, n. R. Fill, fullness.

Ex.—*He's had his fulth on't.*

Furmety or **Frumety**, n. C. A dish consisting of wheat, milk, sugar, and spices, always eaten on Christmas Eve, and sometimes on New Year's Eve also. The word is usually pr. *frumety*. Lat. *Frumentum*.

Ex.—*Wa mun a'e wer bit o' frumety, howiwer.*

Furtherly, adj. F. Vide **Fortherly**.

Fustilugs, n. R. A term of abuse.

Ex.—*Thoo's a fustilugs.*

Fuzzack, n. F. A donkey.

Fuzz-ball, n. C. The large common ground fungus found in fields.

G.

Gab, n. C. Idle talk. Dan. Gab (mouth).

Ex.—*There's ower mich gab aboot him.*

Gad, n. O. A long whip, formerly used for driving horses and oxen. The word is also applied to a fishing-rod, which was called a fishing-gad. Jutl. D. Gaj (a long whip), fiske-gaj (fishing-rod). Icel. Gaddr.

Gag-bit, n. C. A strong bit used for breaking in or restraining 'miraklous' horses.

Gah, v. C. To go. This form of the word is common enough, although *gan* is more usual, taking the whole district through: *gah* (pr. not quite so open as ordinary *ah*) is comparatively seldom heard in the E. Riding. Dan. At gaee (to go).

Ex.—*Wheer's ta gahin'?*

Gain, adj. C. (pr. gaan). Short, near by reason of straightness, esp. of a way or a road. Conveniently near, also quick in doing.

Ex.—*This rooad 'll be t' gainest.*—*Ah knaw it 'll be t' gainest cut.*

Gain-hand, adj. C. Conveniently near, easy of access.

Ex.—*It's a varry gain-hand spot.*—*We're gain-hand for t' scheeal.*

used.) Dan. At gange (to go), En Ganger (a goer, poetic). The word is also, though less commonly, used as a noun, in the sense of a way, generally a by-way. As a verb, *gan* is the general form in which the verb is used. In the pres. participle, *gahin'* is commonly used as well as *gannin'*, esp. in N. Riding.

Ex.—*Cu' mi lad, be sharp, sneck t' yat, gan thi ways yam, an' fettle t' gallowa.*—*Ah doot ah 's gannin' fast* (i. e. I am afraid I am failing rapidly).—*Sha 's nut gahin' yit.*

Atkinson, in his *Cleveland Glossary*, gives as an example of this word, *Are you ganging or riding?*—*ganging* being here used for walking, as opposed to riding. In Danish it is also used in this sense.

Gang, n. F. A set or course, e. g. a course of thatch on the roof of a house.

Gantree, n. C. A wooden stand for barrels to rest upon. Gantree-tiles are the large horse-shoe drain tiles.

Gar, v. R. To make, to cause. Dan. At gjøre (to do, to make).

Ex.—*It gars ma greet*, i. e. it makes me weep.

Garfite, n. R. Entrails.

Garn, **gairn**, n. C. (pr. gaa'n, the vowel-sound being the same as the *a* in *air*). Yarn, woollen thread.

Garsel, n. F. (pr. garsil). Dead sticks from a wood or hedge; undergrowth of woods, rubbish. Dan. Gjærdsel (dead hedge-wood).

Garth, n. C. An enclosure, generally of small dimensions—as e. g. round a church or farm-house. The word is used as a suffix in *staggarth*, *fold-garth*, &c. It is also commonly applied to a small paddock near a farm-house. Dan. En Gaard (a yard, enclosure near a house).

Gate, n. C. A way, road, street. This is a very common termination to the names of streets in many of our old towns and villages, e. g. Goodramgate in York, Baxtergate in Whitby, Nether-gate in Nafferton. Cf. Cow-gate. It is also in the plural a common adverbial suffix, e. g. *allgates*, *onygates*. It has, moreover, the secondary meaning, in the singular, of manner. Dan.: En Gade (a street).

Ex.—*Ah can't mannish neea-gates.*—*He 'll cum ti t' beggar-staff at that gate.*

Gaum, v. F. To understand, to pay attention to. Norse Gaum (attention), giva Gaum etter (pay attention to); also gau, an obsolete word (clever).

Gaumish, adj. F. Quick-witted, intelligent.

Ex.—*He 's a gaumish chap.*

Gauve, v. C. To stare vacantly. This word is equivalent to

length of, speak for themselves. As an auxiliary verb it is very common; e.g. *Wa s'all git deean inoo*. The word is also used substantivally for a *breed*, e.g. *What git is 't?* In the past tense there is also a common use of the word by sailors on the east coast; when a man is drowned at sea a Flamborough fisherman would say, *The sea gat him*.

Getherer, n. C. (1) A collector: thus, Cess-getherer, the rate or tax collector. (2) One who gathers the corn in the harvest fields into bundles for binding. (3) A large, light, four-pronged fork, often with a bow attached, for gathering the swathes of oats into gaits or sheaves.

Getten, **gitten**, **gotten**, part. C. These are all common forms of the past participle of *get*, the two last being the commonest.

Gew-gow, n. C. (pr. with *g* hard, *gow* nearly rhyming with *how*, but with a little of the *a*-sound before the *o*). Jew-trumps, or Jew's-harp.

Gib, n. F. (pr. *g* hard). A band or hook, as in a stiek.

Gib-stick, n. C. (pr. *g* hard). A stick with a hook at one end. A nutting-hook is called a nut-stick.

Gicken, **gecken**, v. F. To laugh like a fool. Dan. En Gjæk (a fool, a jester).

Ex.—*Leeaksta hoo he gickens*.

Cf. 'The geck and scorn o' the other's villany.'—*Cymbeline*, v. 4. The word may be connected with *giggle*.

Gilder, **gilderd**, n. C. (pr. *gildthert*). A snare of horse-hair for catching birds. Dan. Gilder or Gildre (a trap).

Gilefat, n. F. The tub in which ale is put in order to ferment; when it 'works' well, it is said to be a *good gahlfat*.

Gill, n. C. (pr. *g* soft). A half-pint.

Ex.—*Ah 'll tak a gill o' yal*.

Gill, n. C. (pr. *g* hard). A narrow rocky valley. Icel. Gil (a dale).

Gilt, n. C. A young female pig. Jutl. D. En Gylte (a sow when she is for the first time with young).

Gimmer, n. C. A female lamb from the time of birth to that of weaning. Jutl. D. En Gimmer (a ewe-lamb). Icel. Gymbr.

Gimmer-hog, n. C. A ewe-lamb from weaning-time to first shearing.

Ginner, adv. R. Rather; more willingly.

Ex.—*Ah 'd ginner gan*.

Gissy-gissy, n. The call of the tender of swine in summoning them to him. Dan. En Gris (a pig).

Girt, adj. C. Great. There are two distinct forms of this word, viz. *greeat* and *girt*; the former is commonest in the East, the latter in the North Riding. The pr. of *girt*

Gollin, golly, n. C. A newly hatched bird.

Ex.—*They're lahtle bare gollins.*

The prefix 'bare' is generally used before this word.

Good, v. C. To flatter (oneself).

Ex.—*Ah gooded mysen 'at he'd com ti see ma.*

Good, adj. C. There are various peculiar uses of this word :

(1) Easy; e.g. *good ti tell*, i.e. easy of recognition. (2)

Well; e.g. *Yan mud as good lap up*, i.e. One might as well

finish; *Them's as good made 'uns as need be*, i.e. Those

are as well made &c. (3) Considerable, e.g. *a good few*,

i.e. a considerable number. In Danish there is a similar

usage, to (2), e.g. *Dette maleri er godt udført*, i.e.

That picture is well done; *Saa godt som aldrig*, i.e. as

good as never; or all but never.

Goodstuff, n. C. Sweetmeat.

Ex.—Q. 'What will you do with this halfpenny if I give

it to you?'—A. *Wear 't i' goodstuff.*

Gote, n. C. A narrow passage or opening from a road or street

to the water side. This word is very common in Whitby

and other places on the coast. I connect this interesting

word with the Danish Gade, a road or way, which in the

Danish dialects is written Gåde, the vowel-sound of which

is identical with that of the Yorkshire word *Gote*.

Gotherly, adj. R. Kind-hearted.

Goupen, n. R. The hollow or 'ball' of the hand, a handful,

esp. when both hands are placed together. Icel. Goupn.

Ex.—*They gat gold by goupens* (De fik Guld i gjøbninger Jutl. D.).

Gowk, n. C. The cuckoo. Vide **Gawk**.

Gowland, n. C. (pr. gowlan'). The corn-marigold, also

applied to the yellow water-lily, called *watergowland*.

Dan. Gul (yellow).

Ex.—*He leeks as yalla as a gowlan'.*

Graft, n. C. (pr. graff). The depth of a spade in digging;

also applied to that which is dug up by a single turn

of the spade. Dan. At grøfte (to dig a trench).

Ex.—*A spade graff deep.*

Grain, v. C. To groan, to grumble, to complain.

Ex.—*Oor Bet's awlus graanin' aboot summat.*

Graining, n. F. The point in the trunk of a tree where the

branches begin to spread out. Dan. En Gren (a branch).

Icel. Grein (a branch).

Graith, v. F. To clothe or furnish with anything; also to fit

or adapt. Also used as a noun for any kind of furnishing

or provision, *graiting* being another form of the same

word when used as a noun.

Ex.—*He's fetled an' graith'd.*

as *ginlet*. I only know of one instance of its use; but my authority is such a reliable one that I have no hesitation in inserting the word. Since writing the above, another case of this word has come before my notice on the banks of the Ouse below York, where there is a spot called the 'Gyme pownds.'

Gypsey, n. C. (pr. *g* hard). Streams that break out at certain points in the chalk-formation in the E. R. are called *gypseys*; these frequently may be seen after a long continuance of rain. Icel. Geysir (a hot spring).

H.

Hacker, v. F. To hesitate in speech, to stammer.

Ex.—*He hacked an' stammered.*

Hackle, n. C. The natural covering of any animal, the human skin; a good hackle implies good-looking, well-cared-for; a good 'coat' is the common equivalent.

Ex.—*He 's got a good hackle ov his back.*

Haddock, n. R. A shock of corn consisting of eight sheaves. In some districts a haddock was distinguished from a stook by the latter having two additional sheaves placed on the top of the other eight, as an extra precaution against injury from rain.

Hag, n. R. A hedge, or a low, bushy wood. This word is now not used except in field or other names. Dan. En Hegn or Hæk (a fence, a hedge).

Hag-berry, n. F. The bird-cherry. Dan. Hæg (bird-cherry).

Haggle, v. F. To hail. This word is most frequently in use in the E. R., where hailstones are in some places called haggle-steeans. Dan. At hagle (to hail).

Ex.—*It haggled heavy t' last neet.*

Hag-snar, n. R. A stump of a tree.

At Linton-on-Ouse there are two contiguous fields called *T' hag* and *Snahry cloos*. A hundred years ago this part of the township was wood, as the names imply, *Snahry cloos* having had in it many snars or stumps of trees which have been felled.

Hagworm, n. C. A snake: the word is used generically rather than specifically. Robinson, in his *Whitby Glossary*, gives the Cleveland usage of the word as synonymous with viper. Dan. En Hugorm (a viper).

Hake, v. R. To follow with enquiries, to annoy, to pester; to hurry on.

Ex.—*Hake 'em away*, i. e. urge them on almost faster than they are able to go.

Hankle, v. C. To be in a state of entanglement or in a confused mass; to be mixed up with; to unite with: generally used passively.

Ex.—*It's a dree job; they're all seea hankled tigither.* (The reference is to the cutting of a field of beans much overgrown with rubbish.)—*Ah is vexed at oor Tom's gitten hankled in wi sike a rafflin lot.*

Hap, v. C. To cover over, to put on clothes, esp. of a heavy kind; to throw earth over anything; to bury.

Ex.—*Hap ma.—Thoo mun hap thysen weel; it's varry cau'd.—Then you've gitten poor au'd Willie happed up at last.*

Happen, v. C. To meet with, to fall out; hence the sense in which it is often used, viz. 'possibly,' 'perhaps'; this is an elliptical form of 'it may happen.' The word is often used in the sense of 'if by chance,' 'if it happen that,' 'perhaps.'

Ex.—*Ah's happen'd a bad accident.—Q. Is 't boun ti fair up, thinks ta? A. Happen it mud efither a bit.—Ah'll waat happen sha cums.*

Happing, n. C. A covering of any kind—very commonly applied to bed-clothes.

Ex.—*A'e ya happins eneeaf?*

Hard, adv. C. Surely—only used in this sense in connection with *enough*.

Ex.—*Aye! that's him hard eneeaf.*

Harden, v. C. (1) To encourage, to incite, to egg on. (2) To clear up gradually after long or heavy rain.

Ex.—*He's awlus hardenin 'em on intiv a mischeef.—He hardened hissen up at last, i.e. he took courage.—It'll a'e ti harden oot afoor wa git onny matters o' sun.*

Harding, n. C. (pr. hard'n). Coarse linen for kitchen purposes, wrappers, &c.

Ex.—*Wheer's my au'd hard'n apron?*

Hardlings, adv. C. (pr. hardlins). Hardly, scarcely

Ex.—*Ah's hardlins fit yit.*

Hard-set, adj. C. With difficulty able.

Ex.—*Ah lay he'll be hard-set ti a'e deean afoor neet.—Ah's hard-set ti walk.*

Hark yer, or **Hear yer**, **Hear yer**, v. C. Hear you; sometimes also repeated, as 'just fancy that' is said.

Harrygaud, n. F. One given to riotous and noisy behaviour; also a great eater.

Ex.—*Whau's them harrygauds 'at gans shootin' an' bealin' an' gaapin i't' toon?*

Hartree, n. C. The tail-piece of a gate.

Harv, v. C. A call to a horse to go to the left hand.

- Ex.—*Ah 've deean t' heeal on 't.—Ah 'tell'd him t' 'yal ti deea.*
- Heeze**, v. R. To breathe thickly or hoarsely; hence *heazy* (wheezy). Dan. Hæs (hoarse).
- Heft**, v. F. To supply with a handle; most frequent in passive—to be supplied with a handle; hence, to be fitted with, or simply to be supplied with.
- Ex.—*He 's weel hefted wi brass*, i.e. he is well off.
- Heft**, n. C. (1) A handle. (2) An excuse, a pretence. Dan. En Hefte (a hilt or handle of a sword).
- Ex.—*It 's all heft*, i.e. it 's a mere excuse.
- Helm**, n. C. (sometimes pr. hellum and sometimes helm). A shed (generally roughly built) in the fields or elsewhere for cattle; a hovel. Dan. Hjælm (a kind of open shed on four posts, for corn, the cover of which rises and falls as occasion requires). Icel. Hjalmr.
- Helter**, n. C. A halter; hence *heltering*—a term applied to the first lesson in 'breaking' a young colt or filly, when a long halter shank or cart rope is attached, and when it often takes half a dozen or more men and lads to drag the animal forward *volens volens*.
- Hemmel**, n. R. A wooden bar or hand-rail. Dan. En Hammel (a splinter-bar). Jutl. D. Hamlestok (the beam fastened by a bolt to a waggon pole, to which the two swingle-trees are secured).
- Hempy**, adj. R. Mischievous.
- Henbauk**, n. C. The beam on which fowls roost; hence a hen-roost, sometimes termed *bauk* for shortness; also used figuratively for bed.
- Ex.—*Ah 's boun ti flig up ti t' bauks*, i.e. I am going to bed.
- Hen-bird**, n. C. The domestic fowl. Cocks and hens are generally designated *male bo'ds* and *hen bo'ds*.
- Heronsew**, n. C. The heron. O. Fr. Heronceau (the heron).
- Heshing**, *eshing*, n. C. Vide *Hazeling*.
- Hasp**, n. C. The fastening of gates, doors, windows, &c.; but esp. of gates, that being also called a *sneck*. Dan. En Hasp (a bolt or fastening of a door).
- Hetch**, n. F. The loose back-board of a cart; an E. R. word. Vide *Heck*.
- Hig**, n. (1) C., (2) F. (1) Offence taken. (2) A sudden shower of rain.
- Ex.—(1) *Sha 's ta'en t' hig*. This is a very common expression when a person previously on good terms passes an acquaintance without speaking.—(2) *March higs*.
- High-larnd**, adj. C. Highly learned; i.e. highly educated,

less with the sense of holding or retaining: e. g. *Tak ho'd* is 'take hold'; *Ho'd thi noise* is 'keep quiet'; *a ho'd* is 'a holding of land'; *ti ho'd fair* is 'to continue fine weather'; *ti ho'd talk* or *pross* 'to have a gossiping talk,' the Dan. equivalent to this use being *At holde Snak*.

Hog or **Hogget**, n. C. A young sheep from the time of its being weaned to that of first shearing. Hogs are of two kinds, wether-hogs and gimmer-hogs, so called according to sex; after shearing they are all called shearlings.

Hoit, v. F. To play the fool; hence the noun, one who plays the fool.

Ex.—*He's a hoit.*

Holl, n. R. A hollow in land.

Hollin, n. C. The holly.

Holm, n. C. (as a place-name) (pr. home or howm; in Dan. the *l* is sounded). Land which at times is or has been liable to be surrounded or partly surrounded by water. Dan. *Holm* (an islet).

Honey, n. C. (pr. hunny, i. e. with the *u*-sound as in *put*). A word addressed continually to children, and often, too, by the old to grown-up people, as a term of endearment; it corresponds to 'dear' in Std. Eng., that word being never so used in the dialect. The derivation is obvious.

Ex.—*Cum thi waays, hunny.*

This word is frequently found in Shakespeare in a similar sense.

Hoodend, n. C. The ends or corners of the large open fire and chimney place such as was always to be found in old houses, and which may still be seen occasionally. In the *hoodend* there was space for seats, and in the evenings generally was to be seen *l' au'd man* at one side, and *l' au'd lass* at the other; these were comfortable corners. At the present time, when houses are differently designed, the *hoodend*, properly so-called, is done away with, but the name is retained, and I have frequently heard it applied to the hobs of an ordinary iron fire-grate—a poor substitute for the *hoodend* of older days. The *hoodend* evidently gets its name from the fact of the fireplace and chimney being built somewhat like a hood in shape, the part in question forming the end of the hood, so to speak. It was formerly, and is still often called simply the hood.

Hoof, **Hofe**, n. R. (pr. heeaf). The abode whether of man or beast, esp. sheep; when sheep were assigned a pasture on the Moors, they were said to be 'hoofed' to it.

Hoofnd, part. F. Harassed, fatigued. I have only heard of this word being used in the E. R.

Hoomer, n. R. The grayling.

Hover, v. C. (pr. hower or 'ower). To hang over : it is however generally used in the sense of to wait, to stop, to take time.

Ex.—*Hower whahl they come up.*—*Thoo mun 'ower a bit.*

Howsomever, conj. R. (pr. hoosumivver). Howsoever.

Howze, **Ouse**, v. C. To bale out water from a vessel or receptacle. Dan. At ðse (to bale), ðse en baad (bale a boat).

Ex.—*A'e ya owz'd t' wather oot on 't?*

Hubbleshoo, n. R. A great commotion among people.

Huffil, **hoffil**, n. C. A finger-stall, or finger-poke. O. N. Hufa (a hood).

Hug, v. C. To carry. This word is used to express every kind of carrying, whether e. g. carrying out for burial, or holding any light article, like a stick ; it is never used in the ordinary sense, to embrace.

Ex.—*Hug it.*—*Sha 'll nivver cum oot na mair whahl sha's hug g'doot.*—*Wheea hugs t' kei?* (who carries the key?)

Huggan, **Ooven**, n. F. The hip.

Huke, n. R. The hip. This word is another form of *yuk* (a hook). Dan. At huke (to hook).

Hull, **Hullin**, n. C. The shell or outer covering of peas, nuts, &c. Also used as a verb. Dan. At hæle (to conceal).

Ex.—*Thoo mun braay it weel ti git t' hullins off.*

Hummel, v. C. To break off the awns of barley after thrashing. The past part. (hummel'd) signifies hornless, being applied generally to a cow without horns, such an animal being termed *a hummel'd coo*.

Hunger, v. C. (The *g* is pr. as in singer.) To suffer from hunger ; to starve.

Ex.—*Ah's ommost hungered ti deead.*—*Ah's that hungered whahl ah can hardlins bahd.*—*T' pigs is becalin sea, ah lay you 've been hungerin' 'em.*

Hurne, n. O. A corner by the side of the *hoodend* in old houses, in which 'fire-eldin' was kept. Jutl. D. Hjörne (a corner).

Hussocks, n. C. Tufts of coarse grass growing in pastures, esp. in moist ground.

Hut, n. F. A ridge of clay in the bed of a river. This word, to which *clay* is generally prefixed, is well known in places on the banks of the Ouse.

nunciation of the Danish *endnu* (yet, as yet, even now), and the Yorkshire *inoo*: the following sentence, *Du maa ei komme endnu* (you must not come yet, i. e. at once), when pronounced quickly, sounds exactly the same as *Thoo maunt com inoo*. In this connection *yit* would be used in the dialect; still, the sentence as it stands would be quite understood, except that *ei* for *not* is dissimilar.

Insense, v. C. (the accent is on the second syllable). To inform, to enlighten a person, to instruct or explain.

Ex.—*Ah 'll seean insense tha inti t' yal ti deea* ('York Minster Screen.').—*He 'll gie tha t' brass hard eneef nobbut he 's reetly insensed.*

This word is found in Shakespeare apparently with a similar meaning. Vide p. 89.

Intak, n. F. Land enclosed from a common, road, &c., generally a small piece. Dan. At indtage (to take in).

Inti, *intil*, *intul*, *intiv*, prep. C. Into. It is impossible to give a fixed rule as to the uses of the different forms of this word; *inti* however is used before a consonant, and *intiv* before a vowel; *intil* and *intul*, though not so frequent, are still very common, esp. at the end of a sentence and before 'it.'

Ex.—*There 's neea spot ti put t' gallowa intul.*—*Noo, lads, ram awaay intul 't.*

Intiv, prep. C. Vide **Inti**.

Iv, prep. C. Vide **I**.

J.

Jack, n. C. Half a gill; i. e. a quarter pint.

Jag, n. C. A light load, as much as will fill the body of a cart without being piled up.

Jannock, adj. C. Even, level; hence, fair, just and right—the sense in which the word is generally used. Dan. Jævn (even, equal).

Ex.—*Jannock* (a common quasi-interjection when two parties are bargaining).—*It isn't jannock.*

Jaup, v. C. To shake violently water or other liquid in a vessel.

Ex.—*Deean't jaup it about.*

Jealous, adj. C. Apprehensive, afraid lest.

Ex.—*Ah wer jealous sha wer boun' ti be awk'ard.*—*Ah 's jealous he weean't cum.*

Jenny-owlet, n. C. (pr. jinny-ullot). The screech-owl.

Jimmer, n. F. The hinge of a door; also applied to small hinges. A Holderness word.

Ex.—*T' deear beals oot on t' jimmer*, i. e. the door creaks on the hinge.

Keld, n. O. (pr. kel). A spring of water. This word is now only to be found in place-names. Dan. Kilde; Jutl. D. Kel (a spring).

Kelk, n. C. (1) A heavy blow or thump. (2) The common foetid parsley of the hedgerows.

Ex.—*He gav him sikan a kelk ower 't shoodthers.*

Kelter, n. C. Condition, state, case; esp. when applied to an animal, e. g. a horse. This word has also sometimes the meaning of *money*.

Ex.—*He 's a bit o' good keltther aboot him.*

Kelterment, n. C. Things of no real value, odds and ends, rubbish.

Ex.—*Ah nivver seed sike kelterment; they're good ti nowt.*

Ken, v. C. To know, to recognise, to be acquainted with. The use of this word is not so general as it used to be. Dan. At kjende (to know).

Ex.—*Ah can't ken ya, bairn.—Di ya ken whau yon man is?—Yan wadn't ken t' hoos noo* (said after a house had been re-furnished).

Kenning, n. C. Knowledge, recognition. Dan. Kjending (acquaintance).

Ex.—*Ah 've neea kennin' for him*, i. e. I do not recognise him.

This word is also the common pr. for churning; e. g. *a kennin o' butther* is a churning of butter.

Kenspack, adj. F. Easy to be distinguished or recognised. This is no doubt the right form of this old word, though *kensmak* may be sometimes used. Jutl. D. Kjendespag (one who easily distinguishes).

Ex.—*That 's maist kensmak'd o' t' two*, i. e. that is the better likeness of the two.

Kep, v. C. To catch anything that is thrown or tossed, as a ball, brick, &c. Icel. Kippa (to catch hold of).

Ex.—*Kep it.—Noo! canst ta kep?*

Kern, n. C. (pr. ken, approximately). A churn; also commonly used as a verb for the act of churning or being churned.

Kern, n. R. The form which this word generally takes is *kerning*, and may be equivalent to *kerneling*: e. g. *a good kerning time* is a good time for the grain to set after the blooming; and when it has well set it is said to be *weel coornea*.

Kess'mas, **Kess'nmas**, n. C. Christmas.

Kess'n, v. C. To christen; hence *Kess'nd name* (Christian name).

Kest, v. C. To cast, to throw off—the past part being *kess'n*. This word is commonly applied to throwing off any ailment, e. g. a severe cold.

Kitling n. C. (pr. kitlin). A kitten. Dan. Killing (kitten).
Kittle, kitling, adj. C. Easily put in motion, ticklish, excitable Dan. Kilden (ticklish).

Ex.—*As kittle as a moos-trap.—A kitling cough.*

Kittle, v. C. To tickle, to excite. Dan. At kildre (to tickle).

Kitty-keis, n. F. The seeds of the ash-tree; called also *cats and eyes*.

Knack, v. C. To talk affectedly, to talk in a mincing manner.

Ex.—*Ah deean't ken their knick-knackin talk.—He spoils hissen sadly wi knackin.*

Knag, n. F. A stubble rake. Dan. En Knag (a wooden peg to hang anything upon).

Knap, v. C. To give a short but quick blow, esp. with a stick; to knock; also to crack anything into pieces which is brittle, as a grain of corn between the teeth, a stone, &c. Also used correspondingly as a noun.

Ex.—*Keep them fingers oot o' t' threecle or they'll git knapp'd inoo.*

Knap, n. C. A rogue, a knave.

Knar, n. F. A knot or small piece of hard wood for playing the game of 'knar and spell,' called more commonly in the North Riding 'dab and spell,' *dab* being the short blow or *knap* requisite to raise the *knar*, and *spell* being properly not the 'trap' but the act of playing. From Dan. Spil (play).

Knep, v. C. To nibble, to bite off. Dan. Knibe (to pinch).
 Vide Nip.

Ex.—*T' au'd coo's been kneppin t' young shuts off ageean.*

Knodden, part. of Knead. Jutl. D. Knæde (to knead).

Knoll, v. F. To toll a bell, esp. a church bell; e.g. at a funeral. Dan. Knald (a report).

Ex.—*Wheea's t' bell knollin' for?*

Kye, n. F. Cows. Whether this be an old plural of cow or not is uncertain; there is however a seeming analogy between the Yorkshire Koo—Kye and the Danish Ko—Køer. Icel. Kyr.

L.

Labber, v. R. To splash about in water or mud. Dan. At labe (to lap).

Ex.—*He labbered aboot i' t' wather.*

Laboursome, adj. F. Laborious and fatiguing.

Lae, n. C. (pr. lay and lea). A scythe; hence *Lea-sand*, i.e. sand of a biting kind for sharpening a scythe. Dan. En Le (a scythe). This word is most common in the E. R. at the present time. Another form of the word was *lye*—

Lanty, n. F. Late one, slow-coach ; generally addressed to one who keeps others waiting.

Ex.—*Noo ! lanty.*

Lapband, n. F. Hoop-iron.

Lapcock, n. C. The first form of collected hay after spreading, consisting in twisting a 'fold' of hay in the arms and laying it lightly on the ground. In a wet 'hay time' this was commonly done in certain districts, and is so still occasionally ; in this state, by a *façon de parler*, the hay is said to be 'off the ground.'

Ex.—*Wa mun a'e wer haay inti lapcock.*

Lap, v. C. To wrap ; generally followed by *up*, but by no means always so ; when so followed it has also the meanings to finish, to give up, to stop work, &c.

Ex.—*T' stuff were lapp'd iv a bit o' paaper. — It wer lapp'd roond wi band. — Ah think Willie's varry seean lapp'd up wi t' job. — It's aboot tahm ti lap up.*

Larkheel'd, adj. C. Having receding heels, the opposite of duck-heeled ; said of persons.

Ex.—*Sha's a reg'lar larkheel'd'un yon.*

Lasty, adj. C. Durable, esp. of wearing apparel, or indeed of any fabric or material.

Ex.—*It's a bit o' good lasty stuff.*

Lathe, n. R. A barn ; sometimes the word was used for the ends of a barn only. Another form of *lair*. Dan. Lade (barn).

Lat, n. C. A lath.

Late, v. C. To seek. Dan. At lede (to seek).

Ex.—*Q. Wheer's that lad ov' oors ? A. Ah deean't know ; ah laay he's laatin bo'd-nests.*

Later, n. F. A seeker.

Ex.—When something had been lost, boys, as they begin to search, will sometimes say to one another, *Lossers, lateres ; findders, keepers* ; i. e. You who have lost and you who seek, let it be understood that those who find what you have lost will keep it.

Latty, adj. C. Thin, like a *lat*.

Ex.—*Mr. A.'s a tall latty man.*

Lax, n. C. Diarrhoea, or complaints of a similar nature.

Lay, v. C. To half cut a hedge. Vide **Lig**.

Lead, v. C. (1) To convey goods on a cart ; to carry, cart, haul. (2) To navigate a vessel through a short bend in a river. Vide **Rack**.

Ex.—(1) *Wa start leadin' ti-morn. — Matty's gitten his haay led, then. — T' parson's on leadin'.* — (2) *They're leading t' rack.*

Lead-eater, n. R. India-rubber. In former years this was the term always applied to this article.

a transitive sense, to lay down, esp. to half cut a hedge.
Dan. At ligge (to lie).

Ex.—*Wheer does sha lig?* i. e. sleep.—*Lig doon.*—*It ligs ower agaan Uskill* (Ulleskelf).—*Thoo maun't lig it doon.*—*Whau's that liggin yon hedge?*

Light, v. C. (pr. leet). (1) To alight, to settle upon. (2) To fall in with, to meet.

Ex.—Q. *Wheer did them bo'ds leet?*—A. *They let iv oor coo-pastur.*—*Ah let on him at t' toon-end.*—*A'e ya letten on a job yit?*

Light, in that, C. (pr. i that leet). Like that.

Ex.—*Thoo maun't deea it i' that leet.*—*Just i' that leet, si-tha* (suiting the action to the word).

Light on, v. C. (pr. leet on). To fare.

Ex.—*Hoo sal wa leet on this tahm, thinks ta?*—*Your Dick's letten on middlin', ah expect.*

Lightsome, adj. F. (pr. leetsom). Light, cheerful, bright.

Ex.—*Ah feels a bit leetsomer.*

Like, adj. used adverbially, C. (pr. leyke). Likely, highly probable, in duty bound; to be expected. Dan. Lige (like).

Cf. *Jeg var lige ved at tumle* (*ah war like ti tumm'l*).

Ex.—*He's leyke ti knaw.*—*Ah's leyke ti gan*, i. e. It is to be expected I should go.—*Thoo's leyke ti cum*, i. e. you must come.

Like all that, C. Like anything.

Ex.—*He ran leyke all that.*—*T' bairn roored leyke all that.*

Lile, adj. C. (pr. lahl and leel). Little. I am inclined to think that *lahl* is the commoner pr., although *leel* more nearly approaches the Danish *lille* from which this comes, the Danish sound of the word being as nearly as possible *leeld*. *Leel* is a pr. seldom if ever heard in the E. R. The usual equivalent is *lahtle*, which is heard all the district through more or less, though the form *laille* is also used.

Lillilow, n. R. A flame, a blaze, the light as from a candle.

Dan. Lue (a flame). It is possible this word may be a combination of *ild* and *lue*.

Lilting, adj. F. Lively, frolicsome.

Ex.—*They were liltin' aboot* (i. e. jumping about).

Limmers, n. F. Shafts of a cart, &c. O. N. Lim (the branch of a tree).

Lin, n. C. (pr. line or lahn). Flax. Dan. Liin (linen); linned klud (linen clout).

Ling, n. C. Heather: hence *ling wather*, i. e. water from off the moors, easily distinguished by its yellowish brown colour. Dan. Lyng (heather).

vest time; this is brought into the field in large stone jats and drunk at about 4 p.m. during a half-hour's pause from labour. Sometimes this refreshment is called 'drinkings,' but the more familiar term is *lowance* (sometimes pr. *launce*).

Lowse, v. C. (pr. *loze*, nearly). To loose, to unfasten; also to terminate. Dan. At *lōse* (to loose).

Ex.—*Hex t' chetch lowæed yit?* i. e. has the congregation broken up yet?

Lowzin tahm, n. C. The time for unyoking the horses after a day's work, preparatory to taking them home, generally about 5 p.m.

Luby, n. R. Cloth clothes; generally used for better or Sunday clothes. Dan. *Lu* (nap of cloth).

Ex.—*Git that theer luby off.*

Lug, n. C. The ear; the handle of a jug, &c.

Ex.—*What fahin lugs t' dog's gitten.*

Luke, v. C. To pull up weeds from fields of corn. This is commonly done by gangs of women and children in the Wold country. Dan. At *luge* (to weed); Icel. *Lok* (a weed).

Ex.—*There's a deaal on 'em lukin i' yon field seem'nly.*

Weeds of any kind pulled up by the hand are said to be *han' loked*.

Lungeous, adj. F. Revengeful.

Ex.—*They're a varry lungeous thing is an elephant.*

M.

Mad, adj. C. Very angry.

Ex.—*He was mad, noo.*

Maddle, v. C. To confuse, esp. by noise; to become bewildered.

Ex.—*T' noise o' t' organ maddles ma.*

Mafted, adj. C. Oppressed with heat, stifled.

Ex.—*Ah wer that mafted, ah wer fit ti soond awaay.*

Main, adj. and adv. C. (1) The chief part, the largest portion, the majority. (2) Very, especially.

Ex.—(1) *T' main on 'em gans tiv oor pump.* — (2) *Ah's main glad ti see tha.*

Mainswear, v. R. To take a false oath. Dan. *Mened* (a false oath).

Mair, adj. C. More. The superlative is *Maist* or *Meeast*. Dan. *Mere* (more).

Ex.—*Ah knaw na mair 'an nowt* (or *na nowt*). — '*Mair heeast warse speed.*'

Mak, v. F. To pet, to make much of, to coax: always followed by *on*. Also the common pr. of *make*.

ignorant persons who try to speak in a refined manner).

Mask, n. F. The face, without any idea of disguise. The hunter's term for the fox's head or face.

Ex.—*Sha 'll tak' thi mask for tha*, i.e. she will photograph you.

Matter, v. C. To care for, value, take account of.

Ex.—*Ah deean't matter him mich*.

Matters, n. C. Quantity, account. Very commonly used in such phrases as *neea matters*, *onny matters*, &c.

Ex.—*Ah can't tak neea greeat matters o' meeat*.

Maumy, adj. C. Possessing a woolly ripeness, soft. Dan. Moden (pr. moen), ripe. Jutl. D. Mo.

Ex.—*It's soft an' maumy leyke*.

Maun't, v. C. An abbreviation of may not, and mun not, i. e. must not.

Mawk, n. C. A maggot. Also used as a verb. Dan. Maddike (maggot); Jutl. D. Majek; Norse Makk; Icel. Madhkr.

Ex.—*They 'll mawk leyke sheep*.

Meadow-drake, n. F. The corn-crake.

Meal, n. C. Flour of various kinds that is not dressed; e.g. oat meal, barley meal, bread meal, which latter is wheat flour from which brown bread is made.

Mean, adj. C. (pr. meean). This word is not only used in the ordinary sense, but also to express worthlessness of character or conduct. Dan. En Men (a hurt, defect, harm.)

Ex.—*It's a varry meean thrick*, i.e. a piece of badness.

—*He coms yam as meean as muck*.

Meat, n. C. (pr. meeat.) Food.

Ex.—*It's nobbut a middlin meeat spot*, i.e. it's not a very first-rate house for getting well fed at.

Meat, v. C. (pr. meeat). To provide with food. This is a good instance of the common habit of verbalizing substantives in the dialect.

Ex.—*He meeats hissen, an' ah weshes him*, i.e. he finds his own food, and I wash for him.

Meeastther, maastther, n. C. Master.

Meg, n. R. A halfpenny. I have only heard this word used in the phrase *Ah a'e n't a meg*.

Mell, v. C. To meddle; always followed by *on* instead of *with*.

Ex.—*Thoo maun't mell on 'em*.

Mell, n. C. A wooden mallet.

Mellsheaf, n. C. The last sheaf of corn in the harvest-field.

Ex.—*We've gotten t' mell*, i.e. the harvest is ended.

Mell-supper, n. C. The harvest supper given by the farmer

Mind, v. C. (pr. mahnd). To remember.

Ex.—*Ah mahnd yance*, i.e. I remember once—a very common preface to a story.

Mindful, adj. C. Careful. So too the verb 'to mind' is almost always used rather than to 'take care,' and 'to observe.'

Ex.—*Thoo 'll a'e ti be mahndful gannin' thruff t' yat.*

Mint, n. C. To intend, to aim, to make a pretence at doing; to mimic.

Ex.—*They didn't deea it, bud they minted at it.*

Miraculous, adj. C. (pr. miraklous). Lively, precocious, cleverly mischievous. This word is applied to children, and sometimes to animals.

Ex.—*He 's a miraklous young jockey.—There 's neea badness aboot him, bud he 's a bit miraklous.*

I have not heard the word in the East Riding, but it is very common in the south part of the North Riding. A horse full of play, or frisky on being brought out of the stable, would be said to be *miraklous*.

Miaken, v. F. (in pr. the accent is on the second syllable). To mistake anyone's identity. Dan. At miskjende (to misjudge).

Mistal, n. F. (pr. mistle and mis'l). A cow-house.

Mistetched, part. C. Fallen into bad habits. This expression is most commonly applied to a horse that has acquired some bad habit through ill-usage or otherwise.

Ex.—*Sha 's gotten quiet mistetched.*

Moit, n. F. A small piece or particle.

Ex.—*He's nobbut just a moit o' bread.*

Moosy-faced, **mouzy**, adj. C. (pr. something between moozy and mouzy). Downy-faced, a face having on it the first symptoms of a beard. This word is also applied to the moon when it looks thick and hazy.

Mostlings, adv. C. (pr. mostlins and meeastlins). For the most part, generally.

Ex.—*Ah meeastlins gans.*

Moudiwarp, n. C. (pr. moodiwarhp). The common mole. This word is frequently shortened to *moudi*. Dan. En Muldvarp (a mole).

Mounge, v. F. To munch, to chew.

Muck, n. C. Dirt, manure. Dan. Møg; Jutl. D. Mog (manure).

Muck, v. C. To spread manure on the land. Jutl. D. Moge (to muck).

Ex.—*Hex Sammy gitten his swath garth mucked ower yit?*

Muck out, v. C. To rid of dirt or muck.

Ex.—*Noo, be sharp an' git t' pig-sty muck'd oot.*

- The expression *na mair'an nowt* is also common. The form *na* is never used as the simple negative.
- Naay**, adv. C. Pr. of *nay*. Vide *Neea*.
- Nab**, n. F. An abrupt and generally rocky point whether on the coast or inland; e.g. *Wo' Nab* (*Wold Nab*), a steep projection on the west side of the wolds between Acklam and Leavening. Jutl. D. *Nabe* (a point, lit. a bill).
- Nacks**, n. R. An old-fashioned game that used to be played a generation ago. Nine holes were made on the ground, and the principle of the game was something like bagatelle.
- Naether**, conj. C. (The pr. *nowther* is also in pretty frequent use). Neither.
- Naff**, n. C. The nave or central block of a wheel. Dan. Et *Nav* (a nave).
- Naff-head**, n. R. (pr. *naff-heed*). A blockhead.
Ex.—*Thoo greeat naff-heed; what's ta deecin?*
- Nafle**, **Naffle**, v. F. (pr. *naafle* and *naffle*). To idle under pretence of working; to 'potter' and get nothing done.
Ex.—*He gans naafsin' aboot.*
- Nakt**, adj. C. (pr. *naakt*). Naked, bare. This word is always pronounced as one syllable, and is commonly applied to any object that looks unfurnished or bare.
Ex.—*T' chetch steeple leeaks varry naakt.*
- Nanpie**, n. R. (pr. *nan-pie*, i. e. almost as two words). The magpie.
Ex.—*Nan-pie rack* (a place-name).
- Nap**, v. F. To prowl; to go about with dishonest intentions.
Ex.—*Ah see'd him nappin' aboot.*
- Narside**, n. C. The near side, i. e. the left hand side of a horse, or that nearest to him who directs the animal. It is remarkable that this pr. of the word only survives in this phrase. Dan. *Nær* (near); *nærhaands hest* (the left-hand horse in a pair).
- Nasty**, adj. C. Ill-natured, petulant, impatient.
Ex.—*When ah ax'd him he wer varry nasty aboot it.*
- Natter**, v. C. To complain about trifles, to be constantly fretful. Dan. At *gnadre* (to grumble).
Ex.—*Sha's awlus natterin aboot nowt.*
- Nattery**, adj. C. (pr. *nathtry*). Given to complain about trifles, petulant.
- Naup**, n. C. (1) A sharp blow on the head, either with the fist or a stick. (2) The top part of a pig's head, the lower part being called the *chaff* or *chap*. Dan. Et *Knubs* (a blow on the head).
- Naup**, v. F. To give a sharp blow on the head; hence a *naupin*—a beating.

Næst, adj. F. Next. Dan. Næst (next); e.g. hvad næs ? (what next?)

Næst, n. C. Night : this begins on an average throughout the year at about 5 p.m., or *lowzin tahm*. The word *evening* is hardly ever used.

Neuk, n. C. A corner of anything. Norse Nokke (a small iron hook).

Nibble, n. C. A nipple.

Nice, adj. C. (pr. neyce). (1) Over particular, shy. (2) Large, considerable.

Ex.—*Noo, deean't be neyce; help yoursells* (commonly said by a hostess at table).—*A neyce few*.

Nicking on, v. R. An old-fashioned rough-and-ready method of scoring at cricket, viz. cutting a notch on a hazel stick for every run made, a larger notch being cut at every ten.

Niff-naff, n. F. A trifle.

Nim, v. C. To move quickly; to walk with a quick, short, light step; also to catch up quickly. Dan. Nem (quick in apprehension, adroit, handy).

Ex.—*He can nim awaay at a bonny speed*.

Nip, v. C. To run or walk quickly; generally used in such expressions as *nip off*, i.e. run away; *nip across*, i.e. step quickly across, &c.

Ex.—*They can nip awaay*.

Nither, nidder, v. C. To shiver with cold, to be chilled.

Ex.—*Nitherin lambs*.

Nivver, adj. C. Never.

Ex.—*Nivver heed*.

Nobbut, adv. C. Only; lit. not but.

Ex.—*They 're nobbut just cum'd*.

Nogg, n. R. The angle of a stream. Jutl. D. Nokke (small hooks in the wings of the distaff).

Nominy, n. F. (pr. nomminy). A doggerel rhyme, a jingle. I connect this word with Lat. Nomine, and group it with other ecclesiastical words that have been handed down from mediæval times; it is an example among many which shows how a word may degenerate.

Ex.—*A'e ya t' nomminy off?* i.e. do you know the rhyme by heart?

Noo, adv. and interj. C. Now; well! This word when used as an interj. is the commonest form of salutation between man and man; it corresponds with 'How do you do?' Sometimes *then* is added.

Ex.—*Noo! Bill*. (Bill) *Noo!—Noo then; wheer 's ta forr?* i.e. Well! where are you going to?

Noos an' thans, adv. F. Occasionally.

Nor, conj. Than. Vide **Na**.

On, adv. C. Here: e.g. *He 'll be on eftther a bit*. There is also a use of this word equivalent to 'engaged in' or 'at work': e.g. *They're on kluin' yonder*.—*Smith's on leading*. Sometimes *wi* (with) is added.

O'n, prep. C. Of. This usage is equivalent to *o'*, the *n* being added before a vowel for euphony.

Ex.—*Sum o'n 'em*.

Once over, adv. C. At one time, once, for a time.

Ex.—*It started ti raan yance ower*.—*Jim lived at yon spot yance ower*.

Onny bit like, owt like, C. Fairly well, tolerable; generally used with reference to health or the weather, but in other connections also.

Ex.—*Wa s'all be leadin' ti-moorn if it be onny bit leyke*.

—*Ah 's nobbut badly yit, bud ah 'll gan if ah be owt leyke*.

Oot o' coorse, adv. C. Extraordinarily, greatly; also used as an adj.

Ex.—*Ah wer oot o' coorse pleased*.

Oppen, v. C. To open.

Ex.—*Mud sha oppen t' box*.

Othergates, adv. R. Otherwise.

Othersome, adj. C. (pr. uthersum). Others (the antithesis to some).

Ex.—*Sum 'll mebbe deea t' job, an' othersum weean't*.

Ought, n. C. (vowel-sound pr. as in nought). Anything.

Ex.—*A'e ya seed owt o'n him*.

Out, outing, n. C. (pr. oot). Absence from home on pleasure, an excursion.

Ex.—*He 's had a lang ootin*.—*Sha mun ev a neyce oot*.

Oot o' fettle, C. Out of repair, unfit for use, unwell.

Ex.—*Ah feels all oot o' fettle ti-daay*.

Oot o' t' rooad, C. In an inconvenient situation, out of the way, out of sight; hence, destroyed, killed.

Ex.—*It puts her oot o' t' rooad an' tewes her sadly*.—*Wa've giffen t' poor an'd dog putten oot o' t' rooad*.

Ouse, v. C. Vide **Howse**.

Outs, adv. R. At all.

Ex.—*Was he outs nasty?* i. e. was he at all angry?

Over, to have it, C. To discuss any matter.

Ex.—*Him an' me's had it ower tighther*.

Overquart, prep. R. (pr. owerquahrt). Across, athwart.

Ex.—*He ran owerquart t' clooas*.

Oversail, n. C. The top course of masonry in a wall or building of any kind.

Overwelt, weltover, n. F. (pr. owerwelt). A fall or slip on to

Ex.—*Ah can deea nowt wiw him, he 's ower prood an pafsty by hau'f.*

Pain oneself, v. F. To give outward signs of pain.

Ex.—*He pains hissén a deal; he díx nowt bud pleean.*

Paírtner, n. C. Partner, esp. a husband or wife.

Ex.—*T' au'd woman 's a good paírtner.*

Pan, v. C. To fit into, to make to fit, to agree with; used esp. of things that are crooked which are intended to fit on to each other. It is also sometimes used of persons much in the same sense as to *frame*.

Ex.—*It nobbut pans badly.—He pans weel*, i. e. he gives good promise of learning.

Pankin, n. C. (1) A large earthenware vessel of various shapes, but always of considerable size. This word, which looks like a diminutive in form, is in reality the same word as *pancheon*. (2) A rage, a violent passion.

Ex.—*He was iv a pankin, noo.*

Pannel, n. C. A riding pad.

Par, v. R. To dirty.

Ex.—*See ya noo ! t' bairn 's par'd deearst n.*

Parlous, adj. C. Perilous. This word is used in a variety of senses, but it generally carries with it the idea of some kind of badness, or danger, or difficulty. It is also frequently used adverbially as an intensive, and much in the same way as 'desperate,' 'fearful,' &c. The Danish word corresponding to this is *farlig*, which is used in almost identically the same sense and way as *parlous*, e. g. *En farlig Hoben Penge (a parlous lot o' brass); farlig stor (parlous big).*

Ex.—*He 's a parlous chap*, i. e. He is a queer character; perhaps a drunkard, a rowdy, &c.—*It 's a parlous lahm been*, i. e. It has been a season of unusually bad or unfavourable weather.—*T' hoos hez gitten intiv a parlous state*, i. e. The house has got into thoroughly bad repair, or into a condition of great dirt and untidiness.

Part, adj. C. (pr. part and pairt). A considerable number, a large quantity of anything; many, more than usual.

Ex.—*There 's part apples ti year.—There 's pairt folks astir i t' toon this efttherneean.—We 've had part changes i wer neighbours.—He 'd hed pairt dhrink.*

Pash, v. F. To break in pieces, to smash.

Ex.—*They pash'd it all i bits.*

Pash, n. Vide *Posh*.

Past, part., used as a prep. and adj. C. Beyond, incapable of.

Ex.—*It 's past ow't*, i. e. It 's beyond everything.—*He 's past deearn' ow't wi*, i. e. It is impossible to do anything

preserved from frost through the winter. The pie is about four feet high, generally conical, and, for larger crops, long-shaped like the roof of a house. The word is also commonly used as a verb

Ex.—*T' bull loup'd reet inti Nanny Nicholson taatie-pie.*—

Wa a'e gotten t' biggest part o' wer tonnops pied.

Piece, for a, adv. C. For a time.

Ex.—*Ah stayed wiv him for a piece.*—*He wer theer for a neyce piece.*

Piggin, n. F. A small tub or pail with a vertical handle which when empty was carried under the arm: it was used for milking into, the milk being poured from it into the larger tub or skeel.

Pig-swarth, n. C. (pr. pig-swath). The rind of bacon.

Ex.—*Ho'd thi noise; here 's a bit a pig-swath for tha.*

Pike, n. C. A very large haycock, usually about as much as would make a good cartload. This is the universal application of the word throughout the East Riding and the southern part of the North Riding: in Cleveland, however, it is applied to a circular stack or collection of corn. The custom of piking hay is by no means so common as it was twenty years ago.

Pile, n. F. (pr. pahl). A blade (of grass), sometimes also used of the coat of an animal.

Pillow-slip, n. C. A pillow-case.

Pimpish, adj. F. Dainty in the matter of food, taking it in small quantities.

Pin, n. F. The middle place when three horses go in single file.

Ex.—*We 'll put him i t' pin.*

Pinchery, n. F. A state of extreme carefulness approaching to miserliness.

Pinder, n. F. (sometimes pr. pidner). The man who has charge of a pinfeld.

Pinfeld, n. C. A pound or place for detaining straying cattle.

Pinshow, n. R. A child's peep-show: a plaything common formerly among children at school, the show being generally made of a sort of paper box with flowers, &c., inside, a pin being demanded for a peep.

Pisle, v. C. (pr. pahzle). To walk about in a lazy manner. With regard to this word, Atkinson quotes the Swedish D. word *pisla*, to walk heavily, with which it would seem to be connected.

Ex.—*He gans pahslin aboot.*

Pissimire, **Passimire**, n. C. The common ant.

Plugger, n. C. Anything large of its kind.

Ex.—*It wer a plugger.*

Pluke, n. C. A spot or pimple.

Plumb, adj. C. Perpendicular ; also used for the steepest part of a hill.

Ex.—*Wa mun 'ev it plum, howivver.—They seean gat ti t' plum o' t' hill.*

Pluther, n. F. Sludge, and dirt in a semi-liquid state. There are various forms of this word, *bladther* and *plother* having precisely the same meaning. In South Jutland *pladder* is used in the same sense, and these may all be connected with the Danish word *pladre* (to mix up), *pladder* or *pluther* being always a mixture of soil or dirt of some kind and water. Jutl. D. *Pladder* (sludge).

Poat, v. F. (pr. *paut* and *pooat*). To move quietly with the foot or with a stick, &c. ; hence it is used of one who looks inquisitively into things. From this word *pooatler* is derived.

Ex.—*He cums pautin about.*

Pock-arr, n. C. The mark caused by the small-pox ; hence *pock-arr'd*, i.e. marked with the small-pox. Jutl. D. *Pok-arret* (marked with the small-pox).

Poke, n. C. (pr. *pooak*). A sack or bag, esp. a corn-sack. Dan. En *Pose* (a bag) ; Jutl. D. En *Poge* (a bag) ; Fr. *Poche* (pocket).

Pooatler, n. F. A long stick, held about eighteen inches from the top, such as drovers use ; it is something like an alpenstock. Vide **Poat**.

Poose, v. F. To strike, as at a cricket ball.

Ex.—*He poos'd her oot o' t' cloas.*

Porringer, n. R. A mug bellied like a pitcher, and made of coarse ware ; formerly it was commonly used by children at meal-times. No doubt this word is derived from porridge.

Posh, n. C. A dirty mess, mud, sludge.

Ex.—*T' rooads is all iv a posh.*

Posh, *poss*, v. F. To dash violently with water.

Ex.—*Poss them things weel.*

Poshing-stick, **possing-stick**, n. C. A stick with feet at the end of it, used for washing heavy articles in a peggy-tub, or other vessel.

Posskit, n. R. A tub in which heavy clothes, &c., are washed by means of a poshing-stick.

Post-and-pan, adj. R. A name applied to old timber-framed houses. *Pan* refers to the fitting of the timbers. Vide **Pan**.

Pot-sitten, part. O. Burnt or overdone by excessive cooking or seething. Dan. *Syde* (to seethe).

Q.

Quality, n. C. Gentry.

Ex.—‘*An’ ah ’mang t’ rest o’ quality put doon,
For ivory lahile helps, thoo knaws, a croon.*’

—York Minster Screen.

Quart, v. F. (pr. quahrt). To cross transversely, esp. in ploughing a field a second time and in a different line to the first ploughing.

Ex.—*Noo, lads, we mun quahrt t’ fauf.*

Quick, adj. C. Vide **Wick**.

Quiet, adv. C. Quite, entirely.

Quite better. C. (pr. quiet better). Quite well again. Vide **Better**.

R.

Rack, n. C. This word is commonly applied to a bend in a river, generally of no great length, which deviates almost at right angles from its general course; thus when a vessel is sailing with a fair wind up a river and comes to a rack, she cannot proceed through it under sail, but has then to be navigated by towing or other means; this is called *leading the rack*. There are numerous racks along the Ouse, e.g. *Cuddy Shaw Rack, Nanpie Rack, Poppleton Rack, Crabtree Rack*, &c.

Raddle, v. C. To beat soundly with a stick, &c.

Raddling, n. C. A sound beating.

Ex.—*He gav him a good raddlin’.*

Raffle, v. C. To lead a loose, dissolute sort of life; to become dissipated.

Raffle-pack, n. F. A good-for-nothing fellow.

Raffling, adj. C. Riotous, disorderly, loose (in mode of life).

Ex.—*Ah deean’t want ti gan wi that rafflin’ lot.*

Ragabash, n. C. A disreputable character; the lowest of the low.

Rageous, adj. F. Savage, furious.

Ex.—*That dog o’ yours is rageous.*

Ragg’d, part. C. Covered, or laden with fruit.

Ex.—*T’ berry trees is weel ragg’d ti-year.—They’re ragg’d as thick as they can hing.*

Raggel, n. C. (pr. raggil). A rascal, a blackguard. Jutl. D.

En Rægl (a rag).

‘*An’ theer ah fan’ t’ oad raggil ti be seear,
Sithritch’d ov his back deead dhrunk o’ t’ parlour fleear.*’

—York Minster Screen.

Raitch, n. C. The white mark or star on a horse’s face.

Baited, part. C. Influenced or damaged by exposure to the

Rasps, n. C. Raspberries.

Ex.—*Berries, curr'n-berries, an' rasps*, i. e. Gooseberries, currants, and raspberries.

Ratten, n. C. A rat. Dan. En Rotte (a rat).

Rattener, n. C. A rat-catcher.

Raum, v. C. (pr. raum and reeam). To raise the voice unduly, to shout. Dan. At raabe (to shout).

Ex.—*What's ta raumin' oot leyke that ti-deea?*

Rax, v. C. To stretch to the full, esp. the limbs; to strain the joints.

Ex.—*They rax thersens oot.*

Rax, n. R. A strain.

Razze, v. C. To cook meat hastily over the fire, leaving the outside scorched and the inside half done. Jutl. D. At ræse (to smoke, to burn; esp. fish). Norse Ræsa.

Reach, v. C. To hand or pass a thing on to another.

Reach to, v. C. To help oneself at table.

Ex.—*Noo, deean't be ower neyce; reach tul an' git agait*, i. e. help yourself and begin.

Rear, v. C. To raise to a more or less upright position. Although this word is similarly used in Std. Eng., I insert it here because in the dialect it is preferred to the word *raise* in cases where the latter would always be used ordinarily.

Ex.—*Ah can't rear mysen i bed*, i. e. I can't sit up in bed.—*Cum here; ah can't rear this stee wi mysen.*

Rear, adj. C. Half cooked (of meat), underdone. It is noteworthy that this old word is commonly used in the same sense in the United States.

Reckling, n. C. The smallest or poorest in a number of animals; e. g. in a flock of sheep or a litter of pigs. Icel. Reklingr (an outcast).

Reck'n, n. C. The iron bar suspended from the *randle-bauk*, on which the pots are hung.

Reck'n-crook, n. C. The hook at the end of a *reck'n-bauk*, for holding the pots.

Reek, v. C. To smoke; also used as a noun. Dan. Røg (smoke).

Ex.—*Oor chimler reeks sadly.—T' hoos is full o' reek.*

Reesty, adj. C. Rancid; esp. of bacon.

Reet, v. C. (1) To set in order, to straighten, to put to rights.

(2) To comb the hair. Dan. Rede (order); at rede Haaret (to comb the hair).

Ex.—*Reet tha*—said to a cow preparatory to being milked, and in order that its legs might be easily tied.—*Wa a'en't gitten reeted yit.*

Rein, n. F. (pr. as rain). The ends or edges of fields

Rigging-tree, n. C. The top and main spar of the roof of a house running along the ridge. Dan. Rygræ (the main spar in a roof).

Right, adj. C. (pr. reet). True. This equivalent is almost universally used.

Ex.—*What ah's tellin o' ya's reet.*

Right on end, adv. C. (pr. reet'n end). Straight away, straight, perpendicularly.

Right up, v. C. To put into order; to make orderly, either of persons or things.

Ex.—*He wants reetin up sadly.*

Ring-shaken, part. F. This word is applied to wood that is diseased, and which has the appearance almost as if struck by lightning; it is not so common in the oak or ash, being most frequently seen in the sweet chestnut.

Ripple, v. F. To cut corn, esp. beans, with a long-handled sickle. By this process the strokes were short and quick, and the sheaf was gathered into the left arm. In this way the work was more quickly done than by the ordinary process: the operation is not so common as formerly. Norse .Ripla (to scratch).

Rive, v. C. (pr. rahve). To tear in two; to tear, to pull, to split, esp. when considerable force is requisite. Dan. At rive (to tear).

Ex.—*T' pig's fit ti rahve t' yat off t' creeaks.—Sha ommost rahv'd t' hair frev her heead.—Ah'll naether splet nor rahve*, i. e. I'll neither split the difference, nor give back anything. The past participle of this verb is *rooven*.

Roar, v. C. (pr. roor). To weep bitterly, as a child.

Ex.—*Thoo maun't roor i that leet.—T' lahtle lad starts ti roor at nowt ommost.*

Roke, n. C. (pr. rauk). A fog; esp. a mist or fog off the sea. Norse Rok (pr. raak), the foam of the sea driving before the storm. Jutl. D. Raag (a drizzling rain driven by a fresh wind).

Roky, adj. C. Misty, foggy.

Ex.—*It's varry rauky.*

Rook, n. F. A small heap or cock of clover or other crop twisted at the top, and set up to dry in a wet time. There is little or no difference between this and a *gail* or *gaiting*. Also commonly used of a pile of turves.

Rook, v. C. To pile or set up in a heap; commonly used with reference to clover and other crops. Also, and most frequently, spoken of turves heaped up after having been previously dried in pairs, as a final preparation before being carted away. Jutl. D. Rôge (a heap of turves).

Sad, adj. C. Heavy, as applied to articles of food ; esp. bread, cake, &c. Sometimes applied to soil or land that does not 'work' well.

Ex.—*He weean't bring t' barm; t' breead's as sad as sad ageean.*

Sadly begone, part. C. Deceived, taken in, disappointed ; esp. when outward signs of the deception &c. are visible.

Safe, adj. C. (pr. seeaf). Certain, sure.

Ex.—*He's seeaf ti com.—It's seeaf ti raan.*

Sag, v. C. To hang like a chain suspended at each end, which naturally sinks towards the middle ; to sink down.

Said, part. C. Persuaded by argument.

Saim, n. C. (pr. saam and seeam). Lard. Wel. Saim (grease).

Ex.—*Ah 'd nowt bud a bit o' saam ti mi breead.*

Sair, adj. C. Sore. Dan. Saar (sore).

Sair, **sairly**, adv. C. Sorely, greatly.

Ex.—*Ah wer putten aboot sair.*

Sam, v. C. To collect together. 'This word is used in a variety of ways, sometimes e. g. in gathering of corn or other farm produce, or in the house in tidying or 'siding' up things that are scattered about. Dan. At samle (to collect).

Ex.—*Noo ah mun away an' git them things sam'd up.*

Sammer, n. F. Anything large of its kind.

Ex.—*Sitha ! yon 's a sammer.*

Sark, n. F. A shirt, of any kind. Dan. En Særk (a smock, a shift).

Sarra, v. R. To serve, esp. as regards supplying animals with food. This old word has about died out and given place to *sarve*.

Sarve, v. C. (This pr. is universal ; also *sarvent*, *sarvent*, *lass*, &c.). To serve, to feed.

Ex.—*Ah 'll gan an' sarve t' pigs.*

Sattle, v. C. To settle, esp. in a new place, whether of men or beasts ; also to fall in price.

Ex.—*Wa've gotten t' new pig, an' it 's sattled as neyce as can be.—Barley sattled a bit t' last Settherda.*

Sauce, n. C. Impudence in word ; used also as a verb.

Ex.—*Sha sauced her missis*, i. e. she was impudent, insolent, towards her.—*T' lad gav him nowt bud sauce.*

Sau't, n. F. Salt.

Sau't-kit, n. F. A small tub in which salt is sometimes kept at farm-houses. Vide **Kit**.

Sauve, n. C. Salve, ointment ; also used as a verb.

Saw, **saw**, interj. R. For shame !

Ex.—*Saw, saw, lads ! ah 'll tell t' maasther o' ya.*

Saw-cum, **Saw-coom**, n. C. Saw-dust.

Soruffler, n. C. A horse hoe for weeding between turnip-rows.

Scuff, n. C. The back of the neck; also as a verb—to strike, shake, &c. on the back of the neck.

Ex.—*Ah 'll scuff him weel.*

Scug, v. R. To hide; hence *scuggery* (hiding).

Scunchins, **scrunchins**, n. R. Remnants of food, broken meat, remains of a feast.

Ex.—*Ah a'en't monny scunchins left.*

Sea-fret, n. F. Vide **Fret**.

Seckaree, n. F. The long smock formerly worn by labourers; also, and usually, now applied to the short smock which does not come below the waist. A Hol-
derness word.

Seea, **sae**, adv. C. So. The pr. of this word is twofold, viz. *seea* and *si* (short), thus we say *an' seea*, and *ivver si monny*. It is preferable to adhere to the form *seea* in writing.

Seear, adj. C. Sure; the corresponding adverbial being *for seear*.

Ex.—*Ah's seear ah a'en't.—Aye, for seear.*

Seed, v. pf. t. C. Saw.

Ex.—*Ah seed 'em nobbut a bit sen.*

Seed-lip, n. C. A long-shaped basket suspended from the shoulder, from which seed-corn is taken by the sower. A. S. *Leáp* (a basket); Dan. *En Sæde-løv* (a seed-basket made of straw).

Seeing-glass, n. C. A looking-glass.

Seemlings, adv. F. (pr. seemlins). Apparently, seemingly.

Seeve, n. C. (pr. seeav). The common rush, which grows in moist ground; formerly used in making rushlight candles. Dan. *Et Siv* (a rush).

Sega, n. C. Rushes, sedges; this latter being another form of the word.

Seize the heart, v. C. To take to heart.

Ex.—*It's seized her heart sadly*, i.e. she has taken it greatly to heart.

Sen, adv. C. Since. Dan. *Siden* (since).

Ex.—*Ah tell'd him a bit sen.*

Sessions, n. R. A disturbance; a *to-do*, such, for instance, as many people quarrelling, or a number of cattle fighting one another.

Ex.—*Noo there 'll be a bonny sessions about it.—There was a bonny sessions amang 'em.*

Set, v. C. (1) To accompany a person on a journey or part of a journey. (2) To fix a rent for a holding.

Ex.—*Ah 'll set tha a piece o' waay yam.—Thoo mun set*

two rails put on an ordinary cart when *leading* hay or corn.

Ex.—*Tak t' shelvins off o' t' cart.*

Shibbin, shubb'n, shoven, n. C. That which binds or ties a shoe, a shoe-lace.

Ex.—*Sitha ! thi shubb'n 's lowse.*

Shift, v. C. Besides the ordinary meaning of changing places, another very common one is to change clothes.

Ex.—*O. Wilt tha gan wi ma ? A. Aye, if thoo 'll stop a bit whahl ah shift mysel.*

Shifty, adj. C. Untrustworthy.

Shill, shilly, adj. C. This word is commonly applied to a high wind. Some think it is merely another pronunciation of chill ; its meaning, however, is clearly 'noisy,' 'shrill,' &c.

Shill, v. C. To separate, to put asunder ; to curdle milk.

Shill-horse, sill-horse, n. C. A shaft-horse.

'Thou hast got more hair on thy chin than Dobbin my thill-horse has on his tail.'—*Merchant of Venice*, ii. 2.

Thill seems to have given place to *shill* or *sill* in the dialect, though I am inclined to think the two words are distinct. Dan. At skille (to separate).

Shillockers, n. F. Ivory needles with a knob at one end and a kind of hook at the other, something like a large crochet needle ; they are used for doing a species of worsted work.

Shills, sills, n. C. The shafts of a cart, &c. Also called *thills* and *limmers*.

Shim, v. F. To give a glancing cut. Dan. At skimte (to catch but a glimpse of anything). Icel. Skimi (a glimpse).

Shim-hoe, n. C. A Dutch-hoe, so called because of the glancing way in which it cuts.

Shin, v. C. To trump at whist after playing false. To *shin aboon shin* is to overtrump.

Shinnop, n. C. Hockey (a game).

Ship-starnel or shipster, n. C. The common starling.

Shirl, v. C. (pr. sholl). To slide ; to glide, esp. on ice.

Ex.—*They 're shollin' yonder uppo t' pound.*

Shiv, n. C. (pr. as in give). A broken particle of line-stalk, husk of corn, &c. Dan. En Skjæve (a particle).

Shive, n. C. (pr. shahve). A slice, a thin piece cut off anything. Dan. En Skive (a slice).

Ex.—*Wilt ta gie ma a shahve o' breed.*

Shog, v. C. To jog ; to shake or jolt in motion ; to proceed at a slow pace in driving, something between a walk and a *fadge*.

Shoglin, n. C. Vide Ice-shoggle.

Sike-an, sikan, adj. C. Such. This and the foregoing word are sometimes confounded. They may be distinguished thus : *sike* is always used when followed by a word without the article before it, or when followed by *a* or *an* with a noun simply, but when an adjective intervenes then *sikan* is used. E. g. Such apples = *sike apples* ; such an apple = *sike an* (not *sike-an*) *apple* ; such great apples = *sike greeat apples* ; such a great apple = *sikan a greeat apple*.
Dan. Sikken (such a, what a).

Sike-like, adj. C. (pr. seyke-leyke). Suchlike, so forth.

Ex.—Q. 'What had you to do?' A. *Deea? Whya! Ah had ti muck oot t' pigs, an' fodither t' hosses, and leaek eftther t' beeos, an' seyke-leyke.*

Sile, n. C. (pr. sahl). A strainer ; generally applied to a milk strainer. A wooden or tin vessel with a hole at the bottom across which fine gauze or canvas is stretched
N. Sil (a strainer).

Sile, v. C. To strain by means of a sile. N. Sila (to strain).

Ex.—*Thoo sahl t' milk an' ah 'll sahd t' childer.*

Sile-briggs, n. C. Two pieces of wood united by two cross pieces and placed across the milk-bowl for the *sile* to rest upon when the milk is poured through it from the pail.

Sills. Vide **Shills**.

Silly, adj. C. In a poor state of health.

Ex.—Q. 'How is your wife?' A. *Sha's nobbut silly, an' hex been of a good bit.*

Sind, singe, v. F. To wash out, to rinse, as e.g. a dirty pail.

Sing, v. C. To purr.

Ex.—*Oor cat sings weeanly ti-neet.*

Sipe, v. C. To drain away gradually ; to sink away, as water into the ground.

Siss, v. C. To hiss ; commonly used to express the sound made by water dropping on a fire, &c.

Ex.—*It's tahd ti be raanin hard, t' fire sisses seea.*

Sit fast, set fast, n. C. The central part of a wound, boil, &c.

Sitha. sutha, interj. C. Calls to attract attention. *Sutha* is sometimes used in the form of a question, being then equivalent to 'saw thou?' *Sitha* is the same as 'see thou!'

Sittings, n. C. Statute hirings : these are held at the market towns throughout the district annually at Martinmas. Sometimes they are called *stattles*.

Ex.—*We're off for Pockli'ton sittins.*

Skare on, v. F. To splice two pieces of wood together in such a way that the thickness at the juncture is not greater than the rest : oars are commonly spliced thus.
Jutl. D. At skarre ved (to join two pieces together).

Skirl, v. C. To scream ; hence *skirling*, a screaming.

Dan. At skralde (to peal forth).

Ex.—*He skirts leyke a pig iv a yat.*

Skirting, part. F. Under-cutting a haystack three feet or so upwards from the ground. After due settlement from 'sweating,' a stack (always called 'she') would be 'pulled,' 'skirted,' and 'topped out.'

Skirts, pair of, n. C. (pr. ske'ts). This is the common equivalent for a petticoat.

Skrike, v. C. To screech. Dan. At skrige (to screech).

Ex.—*Ah fair skrik'd oot i paan.*

Slack, n. C. The hollow part of an undulation in the ground. A *slack* scarcely amounts to what would be called a valley : a good specimen, among many, of a *slack*, is on the road from Driffield to Nafferton, which always goes by the name of *The Slack*. Also used as an adj., in the sense of depressed, easy, light, &c. Dan. Slak (slack—a nautical term).

Ex.—*It wer a varry slack market yisttherda.—Wa s'all 'ev a slack tahm inoo.*

Slafter, n. F. Slaughter. There is also a similar verbal form.

Slain, n. F. (pr. slaan or sleean). The bluish-black blight on wheat ; hence also the adj. *slainy*, with corresponding meaning.

Ex.—*There 's a vast o' slaany ears amang t' coorn.*

Slair, v. F. To idle away one's time.

Slaister, v. C. To idle, or do work in a slip-shod manner ; hence *slaisterer* and *slaistering*, also in common use.

Ex.—*He 's a slaisterin' soort ov a man.*

Slake, v. F. To lick.

Ex.—*Sitha ! he 's slaakin' t' treeacle off.*

Slap, v. C. To spill water. Jutl. D. Slap (to lap) ; slap-tid (slack water).

Ex.—*Thoo maun't slap it.*

Slape, adj. C. Slippery, smooth ; also used figuratively for an untrustworthy person. O. N. Sleipr (slippery).

Ex.—*T' rooads is varry slaape.—Sha 's a nasty slaape soort ov a woman.*

Slappy, adj. C. Soft and wet, puddly, esp. under foot ; but sometimes also applied to the cause, viz. rainy weather.

Ex.—*T' trod 's varry slappy.—It 's a slappy tahm been.*

Slaps, **slap**, n. C. Rinsings, dirty water, pig-wash, &c.

Ex.—*Ah gi'es 'em a bit o' slap i t' mornin's.*

Slash, v. C. To trim hedges with a *slasher*, or long straight blade with a handle.

Sleek, v. C. To apply liquid to a fire with a view of putting

Smiddy-cum, n. C. The sweepings of a blacksmith's shop.

Smit, n. C. Contagion or infection; also used as a verb.

Dan. Smitte (contagion or infection).

Ex.—*It's that 'at taks smit ti folks* (said of the particles of skin in a case of scarlet fever).

Smit, Smitch, n. C. A particle of soot which falls from smoke. Dan. Hver Smit og Smule (every particle).

Smitting, adj. C. Contagious or infectious.

Ex.—*Ah doot all t' bairns 'll tak t' mezzles; they're varry smitting.*

Smittle, n. and v. C. This word is used in the same sense as *smit*.

Smock, n. R. A chemise. This word is now commonly applied to the short fustian or other kind of jacket tied by a band with button round the waist and worn outside the other garments.

Smoor, v. C. To smother; this word is generally followed by *up*.

Ex.—*Thoo maun't smoor 'em up.*

Smout, v. R. (pr. smoot). To hide the face through shyness, like a child. Dan. At smutte (to steal away).

Smout-hole, n. C. (pr. smoot-hooal). An opening at the bottom of a fence wall, used for letting hares or sheep pass through; also in the E. R., a hole in a hedge through which the snow drifts. Dan. En Smutte (a secret entrance); Smut-sti (a by-way); Smut-vei, &c.

Smout-stone, n. C. A large stone for stopping up a *smout-hole*.

Smouty-faced, adj. R. (pr. smooty-feeaced). Bashful, shy.

Smudge, v. C. To smear, to soil, esp. in writing, painting, &c. Dan. At smudse (to soil).

Snaffle, snavvle, v. C. To speak through the nose. Dan. At snøle (to muffle).

Snag, v. C. To cut off the branches from a felled tree; also commonly used as a noun for a branch cut off.

Snap, v. C. (pr. snaap and sneecap). To check. This word is of wide application, and refers to things as well as people, e.g. plants that are killed or checked by frost. Dan. D. At snævve (to check).

Ex.—*Them lads is awlus in a mischeef, an' they're bad ti snaape an' all.—T' frost has snaaped wer taaties sadly.*

Snarly, adj. F. Gusty and biting (of the weather). I have never heard this word applied simply to chilly weather, but only when accompanied by wind, and esp. squally or gusty wind. It is happily expressive of what it describes. Dan. At snerre (to snarl); snerret (bitter—from too long boiling).

This is probably another form of *syles*, used in other parts for the main rafters of a house.

Soonest, adj. C. (pr. soonest and seeanest). This word is commonly used as an adj. in the sense of shortest and quickest, as applied to a road or distance.

Ex.—*If thoo gans by t' trod it 'll be a deal t' soonest.*

Sort, n. F. (pr. soort). Many people or things; a gathering of people more or less.

Ex.—*'Frev iv'ry pairt a soort o' chaps did thrang.*—'York Minster Screen.'

Soss, v. C. To fall with a splash : sometimes, however, the word is used abverbially, some other word being employed for the act of falling; e.g. it is said *he soss'd inti t' beck* or *he tumml'd soss inti t' beck*. Also used as a noun. This word is further used commonly to express to drink with a noise, to lap like a cat or dog.

Ex.—*See ya! t' dog 's sossin all t' cat milk.*—*It fell wi a soss.*

Soughing, n. C (pr. so'in or soo'in). The noise made by the wind or anything similar to it; a sighing.

Ex.—*Ah 's gitten sikan a so'in i mah heead.*

Sound, v. C. (pr. soond). To faint, to swoon. Also used as a noun.

Ex.—*Sha ommaist soounded reet awaay.*—*He fell intiv a soond.*

Soup, v. C. (pr. between sope and sowp). To soak with water.

Ex.—*Ah 's ommaist soup'd thruff.*—*T' things is soupin' wet.*

Sowl, v. C. To rinse or wash with water, generally accompanied with a decided amount of exertion; also to chastise. The corresponding noun is *sowling*.

Ex.—*Ah sowled them drisses weel.*—*Give them things a good sowlin', they 're varry mucky.*

Spade-graft, **spade-graff**, n. C. The depth of a spade as made by digging.

Spane, v. C. (pr. speean). To wean, esp. lambs. O. N. Speni (the breast).

Spang, v. R. To throw forward with force or vigour; to throw forward the legs; hence, to *walk quickly* (an old use). Dan. At spanke (to walk upright). I do not remember to have ever heard this word used in the sense of to walk quickly, and it is probably now obsolete, though its disappearance is regrettable, being very expressive in such a phrase as *spang thi gait*, i.e. put your best leg foremost. It is, however, still in use in such a phrase as *he spang'd him doon*, i.e. he threw him violently to the ground.

Spring, v. C. A word commonly applied to a cow near calving time, when parts of the body undergo change.

Ex.—*Sha springs for caavin'.*

Sprunt, n. R. A steep hill, or road up a hill.

Spurrings, n. R. The publication of banns of marriage in church. This word, so common formerly, is now seldom heard, although there is no single word which so well expresses the act as this. Dan. At spørge (to ask).

Ex.—*Pleas sir! will ya put up mah spurrins i' t' morn-in?—A'e they gitten t' spurrins put up yit?*

Squab, n. F. A roughly made couch or long-settle with cushions; frequently seen in cottages. It differs however from the ordinary long-settle, in that it has one arm instead of two.

Stack-bar, n. C. A Hurdle.

Stack-garth, n. C. (pr. staggarth). The enclosure on a farmstead in which the stacks are made. Dan. En Stak (a stack); en Gaard (a yard).

Ex.—*Wa've gotten a good staggarth full o' coorn.*

Stack-prod, n. C. A stick commonly used in thatching, to which the thatch bands are tied.

Staddle, n. R. A frame of posts and cross-beams on which a stack is built. These are not so common in the North as in the South of England; in Yorkshire at least the stacks are for the most part built upon the ground. Dan. Stade (a station). This word has also another and commoner application, viz. a mark, or stain, or spot left upon anything, esp. on clothes after washing; e.g. inferior 'blue' is sometimes said to go *staddled* upon the linen.

Stag, n. F. A gelding of over a year old. This word is not so much used in the south of the North Riding as in some other parts, e.g. Cleveland. The derivation is the same as *steg*.

Stagnated, part. C. Greatly surprised, astonished. Though other parts of the verb are also heard, the participle is by far the most general.

Ex.—*Ah wer fair stagnated.—It stagnates yan ti hear tell on 't.*

Staithe, n. F. (pr. steeath, but in pl. the *th* is dropped). A landing-place. Icel. Stödh (a harbour).

Stakker, v. C. To stagger.

Stall, v. C. To fill to the full, to satiate, to weary out.

Ex.—*Ah's fair stall'd oot.*

Stand, v. C. To be responsible, to make responsible, esp. in monetary transactions.

Ex.—*Ah s'all a'e ti stan' tul 't.—It stood him ti fahve pund.*

stolpe or *stolpre* (to stagger or totter), the latter form being only used colloquially.

Ex.—*He gans stauipin aboot.*

Stawter, v. R. To stumble.

Stead, n. C. (pr. steead). This word is obsolete as used alone, but is very common as a suffix, and signifies a fixed place; we find it most commonly in such connections as *door-stead*, *fire-stead*, *midden-stead*, &c. Dan. Et Sted (a place).

Steck, v. C. (pr. steck and steek). To shut, to fasten, esp. a door, gate, &c.

Ex.—*Steck t' yat.*—*Steck t' deear.*—*Steck thi een.*

Stee, n. C. (pr. stee, but sometimes not with quite such a closed sound as indicated by this spelling of the word). A ladder; a series of steps upwards, even when there are but two or three, as in a stile. Dan. At stige (to mount); en Stige (a ladder). In Jutl. D. this word is pr. stie.

Ex.—*Wilt tha set ma ti t' stee?* i. e. Will you accompany me to the stile?

Steean, n. C. A stone. The form *stane* is also used, though not so commonly, and *stein* very rarely. Dan. En Sten (a stone).

Steer-tree, n. C. The left-hand *hale* or handle of a plough.

Steg, n. F. A gander. Icel. Steggi (a gander).

Stegly, adj. F. Unsteady, lively. The root of this word is probably connected with stagger. Icel. Stakra (to stagger).

Stell, n. C. A large open drain.

Stevn, **stevven**, n. R. A loud shout, a roar. Also used as a verb. Dan. At stævne (to summon, to cite).

Ex.—*He gav oot sikan a stevn.*—*It stevvens and stoors* (*Whitby Glossary*), i. e. It blows hard and comes down like dust.

Stickle-haired, adj. C. Bristling as to the hair; commonly applied to the hair of a horse. Dan. Stikkel-haaret (bristly-haired).

Stiddy, n. C. An anvil. Icel. Stedhi (an anvil). Jutl. D. Stede (an anvil).

Stife, **stify**, adj. F. Close and suffocating as to air; also strong tasted, but in this sense probably the word is obsolete.

Stingy, adj. F. (pr. *g* soft). Fretful, irritable, esp. of a child.

Ex.—*T' bairn 's that stingy ah can't deea nowt wiv her.*

Stinted, part. F. A stinted pasture is a pasture limited to carry so many sheep: if, e. g., it would carry two hundred sheep, A. would be said to have fifty stints, B. thirty, and so

paratory to plastering, this latter being called *daubing*; the term *daubing* is still used in connection with *stothing*, the houses built in this way being said to be *steeth'd and daub'd*.

Stoup, n. F. A measure for ale, a drinking-cup.

Stoup, n. C. (pr. between stope and stowp). An upright post, esp. a gate post. Dan. En Stolpe (a post); e.g. Stolpe-seng (a four-post bedstead).

Ex.—*T' au'd yat-stoup's gitten varry whemmy.*

Stour, v. C. To blow violently in dust-like clouds, whether in snow or rain, &c. Dan. At styrrer (to disturb), rarely used in the simple form, but common in the compound forstyrrer.

Ex.—*It fair teeam'd doon; it stour'd, an' it reek'd an' it draazled* (a description of a storm).

Stoven, n. F. The stump of a tree, as e.g. in a hedge; esp. one from which young shoots grow. Dan. At stævne (to lop), et Stævnetræ (a pollard).

Ex.—*Tak that au'd stoven oot.*

Stower, n. C. A strong piece of wood of various lengths; a stake, a rail, a pole, the long pole used on barges; the middle bars of a cattle-rack. Dan. En Staver (a stake). The Danish pr. of this word exactly corresponds with the Yorkshire.

Strā, n. F. (pr. stthrah). Straw. This form of the word is found in the E. R. Icel. Stra (straw).

Straighten, v. C. (pr. stthrighten, almost as in heighten). To put in order, to make tidy; also to correct or punish.

Ex.—*Noo! be sharp, an' git stthrightened up.—If thoo deean't give ower this minute, ah 'll tell thi faether, an' he'll varry seean stthrighten tha.*

Straightforward, adj. C. Bold.

Strand, n. C. The sea-coast, the beach. Dan. Strand (the sea-shore).

Strength, n. F. (pr. stren'th). Right, title, proof.

Ex.—*Let him shew his stren'th for 't*, i. e. the grounds of his claim (to a right of pasturage).

Strengthy, adj. F. (pr. stren'thy). Forcible, strong.

Strick, v. R. To separate flax by handfuls preparatory to its being beaten by 'scutchers.'

Strickle, n. C. A tool for sharpening a scythe, being a four-sided piece of oak narrowed towards one end, with a circular handle, of a piece with the rest, at the other. The sides of the *strickle* are smeared with grease upon which fine gritty sand is sprinkled freely; nothing gives a better edge to a scythe than this. Other kinds of *strickles* are manufactured, sometimes with two and sometimes with four sides, these are called emery *strickles*; but they

Sup, v. C. To drink (not necessarily in small quantities).
Swedish Supa (to drink).

Ex.—*There was nowt ti sup.*—*He was set i t' langsettle suppin' yal.*

Sup, n. C. A quantity of liquid, more or less; a 'drop.'

Ex.—*Wa could deea wiv a sup o' rain.*—*Wilt tha tak a sup o' yal.*

Supping-watther, n. C. Spring-water, drinking-water.

Sup off, v. C. To drink up, to drink what remains in a glass, &c.

Ex.—*Noo then; sup off;* i. e. empty your glasses—commonly said by a host to his guests.

Surfeit o' cold, n. C. A severe cold in the head or chest.

Swad, **swat**, n. F. A portion, or measure, or quantity; esp. of liquid.

Ex.—*Wilt ta tak anuther swad?*

Swads, n. C. The outer shell of peas, beans, &c. Dan. At svøbe (to wrap round).

Ex.—*Ah gi'es 'em t' peea swads, bud they nivver eeats 'em* (said by a servant lad, blamed for hungering the pigs).

Swag, v. F. To roll as a boat; to sway to and fro as an overloaded vehicle. Dan. At svaie (to swing to and fro).

Ex.—*Deean't swag t' boat seea.*

Swaimish, adj. R. Shy, diffident.

Ex.—*Thoo maun't be ower swaamish.*

Swale, v. F. (pr. swaale). To throw a cast from oneself.

Ex.—*Ah swaal'd it awaay.*

Swang, n. F. Low-lying marshy ground. O. N. Svangr (a hollow place); Dan. Svang (the hollow of the sole of the foot).

Swanky, adj. C. Strong and large of its kind.

Ex.—*Your Tom's a lang swanky chap gotten.*

Swape, n. C. A long oar or other contrivance where the fulcrum is considerably nearer one end than the other, though not necessarily that at which the force is applied; e. g. as in a pump-handle, which is commonly called a swape. Also used as a verb. Dan. At sveie (to bend); Norse At sveive (to turn round by a crank handle).

Ex.—*Noo, my lad; swaap her roond:* i. e. turn the boat round by means of the long oar.—*T' pump swaap's brokken.*

Swarth, n. C. (pr. swath). The outer skin, rind, or covering, esp. of bacon, &c.; also the outer covering (so to speak) of land, i. e. that which has a permanent covering in the shape of grass upon it; grass-land generally. Dan. Svær (rind of pork); Grønsvær (greensward).

Swissen, v. C. To singe. Dan. At svide (to singe).

Ex.—*Be sharp, Polly, them cleas is swissenin.*

Sword-dancers, n. F. (pr. swud-dancers). Those who dance the sword-dance, i. e. a dance with crossed swords on the ground; it is of very ancient origin and peculiar form. It is not often seen now; the only time when the performers go their rounds is about Plough Monday.

Syke, n. F. A large gutter or ditch, a streamlet; this was till lately the common word in the neighbourhood of Sessay for the thing described.

T.

Ta'en, part. C. (pr. ta'an). Taken. This abbreviation is universal, and as pronounced is more euphonious than the uncontracted form.

Ex.—*Ah 've ta'en it.*

Ta'en ageean, part. C. The past participle of to *tak' ageean*, i. e. to hold in aversion, to dislike; similarly to *tak tiv*, or *tak til* (part. ta'en tiv or til) signifies to like, to be fond of, to become attached to.

Ex.—*Oor maastther's ta'en ageean ma, an' ah's seear I can't tell what for.*

Tacket, n. F. A tack or small nail.

Tak, n. C. A taking or a holding of land for a fixed rent.

Tak, v. C. To take. Icel. Taka (to take).

Ex.—*Tak ho'd on 't.*

Tak, by, C. By the piece, as distinguished from by the day, i. e. in engaging labour for any work that has to be done.

Ex.—*A'e ya ta'en it by tak?*

Take, n. C. A flavour.

Ex.—*It hes a queer tak wiv it.*

Tak off, v. C. To run away from an engagement or situation; to undertake a journey, esp. when a certain amount of secrecy is implied. A somewhat similar expression is used in Danish, e.g. Han tog til Helsingør would mean, He went off to Elsinore.

Ex.—*He went ti pleeace; bud afoor a week was owered he teak off.*

Tak on, v. C. To fret, to lament.

Ex.—*Whisht, honey; thoo maun't tak on leyke that; thi mother 'll be back i noo.*

Tak on wi, v. C. To engage oneself to another, esp. in service or with a view to employment.

Tak tent, v. C. To take watchful care of; to pay close attention to.

Ex.—*He 'll tak mair tent on 't 'an onny on 'em.*

Tak t' hig. Vide **Hig**.

the lanes, and birds in the corn-fields; also, but not so frequently used as a noun.

Ex.—*He 's tentin' bo'ds.—He 's coo-tentin'.—Thoo mun tak tent on 'em.*

Tœufit, n. C. (pr. teeafit). The common lapwing.

Tew, v. C. This word is used in a great variety of ways, and is of most frequent occurrence. The root meaning is to work in some way, and especially against time or under difficulties; hence it commonly implies to overtax one's strength as the result of being always on the move. Other meanings are, to strive hard in life, to work hard and more than usual, to fidget, to lie restlessly, as a sick person often does, or as a wakeful child.

Ex.—*Sha 's had ti tew hard, sha 's browt up a sthrong fam'ly.—Noo thoo maun't tew thisen wi f job; i. e. you must not overtax your strength.—Ah can't bahd ti be rowin an' tewin as ah used ti dea.—T' lahile lass tews hersen sadly i bed.—It's tewin 'deed; i. e. it is hard work.—Thoo 's awlus tewin thisen, i. e. fidgeting.*

Thack, theeak, n. C. Thatch; also commonly used as a verb. Dan. At tække (to thatch). Jutl. D. Et Tække (a roof).

Ex.—*'Mah haay hez all been steck'd an' theeak'd this monny a day.'*—'York Minster Screen.'

Thack or theak-bands, n. C. Bands for tying on thatch in order to secure it.

Thack or theeak-prods, n. C. The hazel or other prods used in thatching to which the bands are attached.

Thacker, theeaker, n. C. A thatcher. Jutl. D. En Tækker (a thatcher).

Tharf, adv. F. Slowly, shyly, unwillingly. The adj. *Tharf* is also, but not so commonly, used. Dan. Tarvelig (frugal, scanty).

Ex.—*T'rain nobbut cums tharfly.*

Them, pron. C. Those.

Ex.—*Them 's good uns.—Them 'at wants onny may lead 'em for thersens.*

Thills, n. R. Shafts of a cart, &c. Vide **Shills**.

Think long, v. C. To be long expectant.

Ex.—*Ah thowt lang o' ya comin'.*

Think on, v. C. (the stress is always laid on the latter word). To remember, to bear in mind. This, though allied to the Biblical expression 'think on these things,' is not identical with it.

Ex.—*Thoo mun think on.—Ah lay t' lad's clean forgot, he can nivver think on.*

Thoff, conj. C. Though.

Ex.—*It leeaks as thoff it wer boun ti raan.*

Thysel, Thyssen, pron. C. (pr. thĭsel, thĭsen). Yourself. Of these two forms *thyssen* is the commonest, and is used very generally, *thysel* being mainly confined to parts of the N. R.

Thrust, v. C. This word is always used in preference to push, to which it is equivalent.

Ex.—*He's thrussen't thruff.*

Tĭ, prep. C. To. Vide **Tĭl**.

Tie, n. C. (pr. tah, or tahi). A band for tying the hind legs of cows at milking time, generally called a *coo-tie*. It is made of horse-hair for the most part, with a spliced loop at one end and a knob of wood at the other; it is placed round one leg, twisted, brought round the other, and if need be, twisted again, and the knob secured in the loop.

Tie, v. C. Used in the passive voice only with the signification 'to be obliged,' 'to be compelled,' but without any idea of physical force. Also used impersonally with the sense, 'it must,' 'it is sure to be so,' 'it is certain to happen.'

Ex.—*Ah's tied ti leak efter t' meer.*—*He's tied ti loss hissen; he dizn't knaw t' rooad.*—*It's tied*; i. e. It's sure to be so.—Q. *Is't boun ti rain?* A. *It isn't tied.*

Tiffany, n. F. Stout gauze, from which sieves are made for dressing flour; the name also given to the sieve itself.

Tike, n. C. Vide **Tyke**.

Tĭl, tul, prep. C. To. Dan. Til (to). The dialectal varieties of this preposition are four in number, viz. *tĭ*, *tiv*, *tĭl*, and *tul*. The two latter are seldom heard except in the N. R.; *tĭ* and *tiv* are universal in the E. R., and are common also in the N. R. *Tĭ* is pronounced short, and the same may be said of the *u* in *tul*. *Tĭl* corresponds exactly with the Danish prep. in form, and *tul* seems to be merely a corruption of it. But in Denmark *tĭl* is pronounced colloquially, precisely as we pronounce *tĭ* in the dialect. *Tiv* is only, and in the E. R. generally, used before a vowel or *h*, the *v* being added for euphony. With an infinitive mood, however, *tĭ* is used in all cases. The following examples will best illustrate the various usages:—

Ex.—*Thoo mun gan tĭl* (or *tul*) *him*. N. R.—*Thoo mun gan tiv him*. E. R.—*Ah's coom'd ti hear him*. E. and N. R.—*He dizn't want ti ax him nowt*. E. and N. R.—*He gav summat tiv* (or *ti*) *ivvery yan on 'em*. E. and N. R.—*He gav summat tiv 'em all* (never *ti 'em*). E. and N. R.—*When he cam tul*, i. e. came to his senses. N. R.—*It 'll niuver com ti owt* (and sometimes *tiv owt*. E. and N. R.

Timersome, adj. F. (pr. timmersome). Timorous, apprehensive of danger.

describe the usage of this word, which is quite peculiar. To *walk* is commonly used, as e.g. when a man says he would prefer walking to riding, or when a man is seen walking on the road; but if the road is difficult to walk along, as from snow, &c., then it is not said to be 'bad walking,' but *bad thraw'lin*. Again, if an old man, stiff from rheumatism, wished to express that the stiffness somewhat wore off after he had begun to *walk* a little, he would say, *Ah isn't seea bad when ah git agait o' thraw'lin*.

Trig, v. F. To fill with food, to give food, to feed (trans.), esp. animals.

Ex.—*He 's trig'd hissen*, i. e. He has eaten greedily.

Trigger, n. C. One who supplies with food, a feeder; e.g. a *bullock-trigger* is the man who feeds bullocks.

Trod, n. C. A foot-path. Norse *En Trod* (a footpath). This word is invariably used instead of path.

Troll, v. C. (pr. between troll and trowl). To roll, esp. down a slope. Dan. *Trille* (to roll). This word is often used in speaking of the custom of rolling eggs on the grass on Easter Monday, that day being frequently called *Troll-egg Monday*.

Tup, n. C. (pr. toop, but slightly shorter). A ram.

Turve, n. C. A piece of cut turf from the moor, which is used as fuel. Dan. *Törv* (a turve, or piece of turf for fuel).

Turve-cake, n. C. A cake commonly made in the moorland districts. The cakes are put into a pan and covered over with a tightly-fitting lid; the pan is then put upon a turf fire and covered all round and at the top with the burning *turves*, and so the cakes are baked.

Tweea, adj. C. (pr. almost as one syllable). Two.

Ex.—*Ah see'd tweea on 'em*.

Twilt, n. C. A bed coverlet, a quilt.

Twilt, v. C. To flog; the corresponding noun *twilting* is also in common use.

Ex.—*He gav him a good twiltin*.

Twiny, adj. C. Fretful, peevish, hard to please.

Twitch-bell, n. C. The common earwig. Vide *Forkin-robin*, with which it is synonymous. Dan. *Örentvist* (the earwig).

Twitters, n. F. A state of impatience, nervousness, or anxiety.

Ex.—*He 's all i twitters ti be off*.

Tyke, n. C. A low character, a mean fellow; commonly used as a term of disdain. This word is generally thought to be of Scandinavian origin: it seems to me more probable that it is a British word, and may be connected with the Welsh *taeog* (a villain).

vast o' craws there is i yon pastur.—There 's a vast on 'em cum'd.

Viewly, viewlysome, viewsome, adj. C. Of good appearance, fine, handsome.

Ex.—*Them 's as viewly a pig as onny man need wish ti see.*

W.

Wa, pron. C. (pr. very short). We.

Wad, v. C. Would. (It is difficult to describe the pr. of this word, it is neither such as to rhyme with *had* nor yet with *rod*, but more like the former than the latter.)

Ex.—*Ah wadn't gie ya a haupenny for 'em.*

Wae 's t' heart, R. An abbreviation for 'wae (woe) is to the heart,' an exclamation that was formerly commonly used on hearing of anyone's misfortune, affliction, &c.

Waff, v. C. To bark as a dog. This word is probably merely another form of Yeff.

Waffy, Wauffy, adj. C. (pr. almost as wahffy, but not quite so open in the *ah* as ordinarily). Weak, feeble, esp. after an illness.

Ex.—*T' au'd man 's as waffy an' waakly as owl.*

Waff, n. C. (pr. waft). A puff or sharp blow of wind.

Ex.—*A waff o' wind.*

Wag, v. C. To beckon with the hand or finger.

Ex.—*He wagged ti ma as he passed.—Let 's wag on him.*

Waint, adj. and adv. C. (pr. weeant). Great (when applied to quantity). It is also commonly used as an intensive, being equivalent to very or greatly.

Ex.—*A weeant deal on 'em.—Ah 's weeant an' glad on 't, i. e. very glad.*

Waintly, adv. C. Very greatly, exceedingly.

Ex.—*Ah 's weeantly pleas'd.*

Waintly off, C. In great trouble.

Ex.—*Oor Jack 's weeantly off about it.*

Wait of, wait on, v. C. To wait for.

Ex.—*Thoo maun't wait of us.—Ah can't wait on ' him neea langer.*

Wake, wakely, adj. C. (pr. waak). Weak.

Ex.—*Sha 's nobbut a varry waakely soort ov a body.*

Wakken, v. (act. and neut.) C. To awake.

Ex.—*Ah niver, yance wakken'd up.—Ho'd thi noise or else thoo 'll wakken t' bairn.—Lad! thoo 's asleep, wakken up.—' They're wakken'd at Easby! The Lord is amang 'em.—Castillo.*

Wakken, wakkensome, adj. C. Easily roused from sleep, lively.

Ex.—*He 's varry wakken.*

Ware, v. C. To spend (money).

Ex.—*He didn't ware a deal o' brass i cleas*, i. e. doesn't spend much on clothes.—*He wares nowt, for he addles nowt*, i. e. he spends nothing because he earns nothing.

Wark, v. C. To ache, also commonly as a noun. Dan. At værke (to ache); Hoved-værk (head-ache).

Ex.—*Mah heead warks weeanly*.—*It's a back-warkin job*.—*Ah 've gitten t' teeath-wark*.

Warp, v. C. To bring water over land by artificial means in order that a deposit may be left upon the surface when the water recedes. This can only be done in places which the tide reaches. Through the constant ebb and flow of the tide, new soil, several inches in thickness, is thus formed in course of time, and land which was before worthless becomes valuable. The same term is of course applicable to the same process which takes place by natural means. This new soil is termed *warp*.

Warridge, n. C. (pr. warridge and warrish). The top of the shoulder-blade of a horse.

Ex.—*He's weel up (or low) iv his warridge*.

Warse, adj. C. (pr. wahs). Worse. There is also another pr. of this word, viz. between *woss* and *waus*.

Warsen, v. F. To grow worse, esp. as to health. Dan. Forværres (to grow worse).

Ex.—*He's neea better; he warsens if owt*.

Warzle, v. F. To creep along softly in and out, like the motion of a snake; hence to wheedle, to obtain by flattery.

Ex.—*They warzled him up*, i. e. they flattered him.

Wastrill, n. F. A spendthrift.

Wath, n. O. (except as a place-name). A ford across a stream. Dan. Et Vad (a ford).

Watter, n. C. (pr. watther, the *a*-sound here approximates to that in *what*, but with less of the *o*-sound; the pr. in fact lies between this word and *bat*: there is nothing of the *au*-sound in the pr. of watter). Water.

Wax-kernels, n. C. Swellings in the hollow of the jaw, neck, &c.; so called because they are thought to be commonest among young people who are still growing.

Wax, v. F. To grow, often used redundantly. Dan. At voxé (to grow).

Ex.—*Sha waxes an' grows*.

Way-oorn, n. F. Oats or barley.

Ways, n. C. Way; only used in such expressions as *cum thi ways, gan thi ways, git thi ways wi tha, &c.*

Wear in, v. F. To accustom to anything. This expression is used in identically the same sense as to break in, except that it is used of people as well as of animals.

Wheea, pron. C. Who. Another very common form of this pron. is *whau*.

Ex.—*Whau is 't?* i. e. Who is it?—*Wheea see'd 'em?* i. e.

Who saw them?—*Whau 's yon?* i. e. Who is that?—*Ah can't ken wheea sha is*, i. e. I can't recognise who she is.

Whemmle, v. C. To totter, to shake, as before falling; to fall over, to upset. To *whemmle* seldom, if ever, is used to signify the act of falling simply, the premonitory symptoms of falling being also included in this expressive word.

Ex.—*It whemmled ower*: this expression is equivalent to it tottered and fell.

Wheng, or **whang**, n. C. A long strip of leather. The word is now generally used for the tough white leather made of horse-hide, commonly employed for uniting the ends of machine straps, or for the end of a lash.

Ex.—*Put a bit o' wheng at t' end on 't*.

While, adv. C. (pr. whahl). Until (the correlative to *so*).

Ex.—*Thoo mun wait whahl t' lad cums*.—*T' meer wer that full o' play whahl ah could hardlins hq'd her*.

Whins, n. C. Gorse bushes. The adj. *whinny*, i. e. covered with whins, is in use. Wel. Chwynd (weeds).

Ex.—*I ' whinny garth* (a field-name).

Whisht, interj. C. Hush, keep quiet.

Ex.—*Whisht, or ah 'll skelp tha*.—*Whisht wi ya*.—*Ho'd yer whisht*, i. e. keep silence.

This word is also commonly used as an adverb in the sense of noiselessly.

Ex.—*Sha gans varry whisht*.

Whistle-jacket, n. F. A mixture of gin and treacle, used by old-fashioned people as a cure for a cold. An E. R. word.

Whoats, n. C. Oats. It is not clear how best to give the orthography of this word: the pr. is something like a short *oo* followed by *ats*; thus *oo-ats*, pronounced rapidly as one syllable, will perhaps afford the best idea as to the correct pronunciation.

Whya, interj. C. Well! at the beginning of a remark; also very well, in assenting to anything.

Ex.—*Whya! ah deean't knaw; they mebbe mud*.—Q. *Noo, thoo mun think on*. A. *Whya*.

Wi, prep. C. (pr. wi, short). With; always used before a consonant and sometimes before a vowel or *h*. Vide **Wiv**.

Ex.—*Wi sum on 'em*.—*Gan wi 'em* (or *wiv 'em*).

Wick, adj. C. Alive, living; also lively, sprightly. This word is another form of *quick* (living).

Ex.—*Is 't wick yit?* i. e. Is it still alive?—*Them 's varry wick 'uns*, i. e. Those are of a very lively sort.

Wrong with, To get, C. To get across with, to be at variance with anyone.

Wrought, v. C. (pr. between rote and rout). Worked. The perfect tense of 'to work.'

Ex.—*Ah wrought an' tew'd mang t' taalies.*—*Ah 've wrought hard i mah tahm.*

Wye, n. C. A heifer under three years of age. Dan. Kvie (a young heifer).

Ex.—*We 've gitten anuther wye cauf.*—*Is 't a bull or a wye?*

Wyke, n. F. A small bay on the sea-coast. A place-name. Vide **Weeks**.

Y.

Yacker, n. C. Acre; commonly used as a plural also.

Ex.—*We 've nobbut fahve yacker mair ti plew.*—*Neenty yacker.*

Yah, yan, C. One. These two words are sometimes confounded by strangers to the dialect. *Yah* is a numeral adj. and always has a word agreeing with it, e.g. *yah pleace, yah neet*, &c.; *yan* is an indefinite pronoun, and a numeral adj. when used singly, the noun being understood.

Ex.—*Yan on 'em.*—*Yan said yah thing an' anuther said anuther.*—*Yah neet as ah com yam.*—Q. 'How many are there?'—A. *Nobbut yan.*—*Yah daay yan o' t' lads com ti ma wi nobbut yah hoss ti be sharp'd.*

Yaiting, n. R. Vide **Gait**.

Yak, n. C. Vide **Ak**.

Yakkron, n. C. Acorn.

Yal, n. C. Ale. Dan. Æl (ale).

Ex.—*A sup o' yal.*—*T' yal aals nowt*; i.e. The ale is good.

Yal-hoos, n. F. Ale-house.

Ex.—*Ah seed him i t' yal-hoos suppin yal.*

Yam, n. C. Home. There are no less than three distinct pronunciations to express *home*, viz. *yam*, *heeam*, and *wom*. The latter, which is very common in the E. R. seems to be a corruption of the Std. Eng. form, *home*; the other two approach more nearly the modern Danish form, *Hjem*, which is pr. almost as *yem*.

Yam, v. C. Vide **Aim**.

Yan, num. adj. and indef. pron. C. One. Jutl. D. Jen (one). Vide **Yah**.

Yance, adv. C. Once.

Ex.—*Ah mahnd yance 'at*, &c; i.e. I remember once that, &c.—*Nivver bud yance.*

Yannerly, adj. and adv. R. Solitary, alone, lonely. This very expressive word also conveys the idea of fond of

Yon, pron. C. That (over there); used demonstratively of persons or things.

Ex.—Q. *Whau's yon?* i. e. Who is that there?

A. *Yon's yan o' Tommy Otch'n ba'ans.—Whau's owes yon hoos?*

Yorken, v. C. To swallow; another form of *yocken*.

Yow, n. C. A ewe.

Ex.—*Wheea's owes them yows?*

Yown, **yewn**, n. F. An oven. Dan. En Ovn (an oven).

Ex.—*T' yewn isn't yat yit.*

Yuer, **ure**, n. C. The udder of a cow. Dan. Et Yver (an udder); also commonly used as a verb, to express the swelling of the udder prior to calving.

Yuk, n. F. A hook; also the top of the femoral bone.

Yuk, v. F. To beat, to flog; the corresponding noun being *yukking*.

Ex.—*Ah gav him a good yukkin.*

Yule-cake, n. C. A plum-cake made specially for Christmas-tide. Dan. Jule-kage (Christmas-cake).

Yule-candle, n. C. (pr. yule-cann'l). A candle of extra large size, specially burnt in houses on Christmas Eve, according to an old custom.

Yule-clog, n. C. A log of wood burnt in houses on Christmas or New Year's Eve.

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